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Compleat and Authentick  
HISTORY  
OF THE  
TOWN and ABBEY  
OF  
GLASTONBURY.

The *Magnificence* and *Glory* of which  
was formerly the *Admiration* of all  
EUROPE.

Giving an Account of its first Founders, the Means  
whereby it rose to so much *Glory*, the *high Veneration*  
it was held in by both *Christians* and *Infidels*, the im-  
mense Riches given to it by Kings, Queens, and Em-  
perors, the *Holy Men* who liv'd in it, and many o-  
ther *curious Particulars*, collect'd from Sir *Wiliam Dug-*  
*dale*, Bishop *Usher*, Bishop *Godwyn*, Mr. *Hearne*, Bishop  
*Tanner* and other learned Men.

To which is added,

An Accurate Account of the *Properties* and *Uses* of the  
MINERAL WATERS there,

Confirmed by *proper Experiments* : With some Direction in what  
Manner they should be made Use of, so as to be most ser-  
viceable : And an authentick Account of many remarkable  
*Cures* perform'd by them with *Remarks*.

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A  
 Complaint and Ambuscade  
 HISTORY  
 OF THE  
 T. O. W. and A. B. E. Y.  
 OF  
 CLAYTON

The Manuscript and copy of which  
 was formerly the property of all  
 Europe.

Giving an Account of its fall, and the manner  
 whereby it was lost to the world. It was  
 it was found in the hands of a certain  
 noble Knight, who was by the name of  
 before the year 1500, and who was  
 that century. It was found in the hands of  
 date, and of the name of the person who  
 found it.







## H I S T O R Y

O F T H E

T O W N and A B B E Y

O F

G L A S T O N B U R Y.



THE Revolutions and Changes of Empires, Kingdoms, Cities and Towns, are so extraordinary, that they seem intended to instruct us, "*That the Most High ruleth over all, that His Kingdom alone is an everlasting Kingdom; and that all Human Glory is but a Shadow which passeth away;*" so that was it not for History the mightiest Empires, the largest Cities, and the most stupendous and magnificent Works would not, after a Course of Years, be known ever to have existed. Such

has been the sad Fate of that once most magnificent Place of which we are now going to write ; for though its very Ruins are so grand, that they fill us with Admiration and Wonder, and give us some Idea of what it was, when in its *Glory*, yet it is from History alone that we can gain a more exact and perfect Knowledge of it ; at what Time it was first built, and by whom ; by what Means and Degrees it arose to so great Splendor ; the pious and holy Persons that dwelt within its sacred Walls ; the high Veneration paid to it by all *Europe*, and how, alas ! it is become a Heap of Ruins.

Several of the most ingenious and learned Men in this Kingdom, such as Sir *William Dugdale*, the famous Bishop *Usher*, the learned Bishop *Godwyn*, and Bishop *Tanner*, have employed their Pens to rescue it from Oblivion, by giving as particular and exact an Account of it, as the greatest Diligence and Pains could collect ; and we purpose to gather from all these famous Writers whatever is material, so as to make this a compleat History of the so much famed Abbey of *Glastonbury*.

*Of the Original of the Town of Glastonbury ; the Derivation of its Name, and its first Inhabitants, &c.*

THE old *Britains* call'd this Place *Yniswitrin* which afterwards the *Saxons*, interpreted into *Glastonbury*, or *the Town of Glas*, so called on Account of the River's encompassing the Marsh, as clear as Chrystal, and, as it were, of the Colour of Glas. It was likewise called *Avalonia* or *the Isle of Avalon* : It had the Name of an Island, on Account of being formerly enclosed about by a deep Marsh ; and *Avalon*, either from the

the *British* Word *Avala*, signifying an Apple, because it abounded with Apple Trees. when it was cleared from Wood and Bushes, and first made habitable, or else from one *Avallon*, who was once Lord of that Territory. We have a Relation in the antient *Accounts* of the *Britons*, &c. that twelve Brothers came from the Northern into the Western Parts of *Britain*, and possessed themselves of several Countries, which their Great Grandfather *Cunedu* had held : The Names of these Brothers were *Ludnerb*, *Morgen*, *Catgue*, *Catbmou*, *Morguid*, *Morvieneth*, *Morchel*, *Mouant*, *Boten*, *Morgen*, *Mortineil*, and *Glasteing* : This is that *Glasteing*, who following his Sow, found her suckling her Pigs under an Apple Tree near this Place ; and he finding the Island to abound in all Necessaries, settled there with his Family, and there ended his Days : From him and his Family that Place is said to have been first peopled.-----*This is taken from the old Books of the Britons.*

### *Of the the Abbey of Glastonbury.*

**T**H E ingenious Mr. *Stevens*, in his Continuation of Sir *William Dugdale's* History of Abbeys and Monasteries, speaks of this Abbey as follows :

“ Of this Abbey, so much celebrated throughout the *Christian* World, too much cannot be said, being a Subject for whole Volumes, as we see some have been compiled of other Churches, inferior to this in Antiquity, and many other Particulars. This was (notwithstanding the groundless Cavils of some Criticks) one of the first Places where *Christianity* may be said to have had a Settlement ; and though the Possession was perhaps for some Time interrupted by the Persecutions of the *Roman* Emperors, yet as soon as ever the Faithful began to breath again, they again resorted to this Place, as peculiarly dedicated to God.

It



It was even honoured by the *British, Saxon, Danish* and *Norman* Kings, and never ceased to have the same Veneration paid to it, till it fell by the Hands of sacrilegious Men, to supply (among the rest) the boundless Profusion of King *Henry VIII.* who still assuming the Name of a *Christian*, overthrew as many sacred Structures, as if he had been a *Heathen, Goth* or *Vandal* :--But these Reflections may be ungrateful to many, who cannot or will not distinguish between *Sacrilege* and *Reformation*, and therefore look upon the Destruction of Churches, and other Places dedicated to God, as *Heroick Actions*, and glory in converting the noblest Structures (which civiliz'd *Heathens* would have spared, on Account of their Magnificence) into Barns and Stables, and into Heaps of Rubbish, as this once *wonderful Fabrick* is at present; or else in conveying away that very Rubbish, that no Memory may remain of such sacred Piles as has happened in many other Places,----- We therefore now proceed to the History of this Abbey, and we shall here give the following Account of the same from that renowned antient Writer, *William of Malmesbury.*"

*The Church of GLASTONBURY founded  
by twelve Disciples of the Apostles  
St. Philip and Jacob.*

AFTER the Ascension of our LORD, the Priests of the *Jews*, with the Scribes and Pharisees, raising a Persecution at *Jerusalem* against the *Faithful*, and having put to Death *Stephen* the Protomartyr, the rest were all dispersed into several Nations, to preach the Word of God. *St. Philip*, as *Freculus* testifies, *Lib. 2. Chap. 4.* proceeding into the Country of the *Franks*, converted and baptized many; and being zealous to propagate the Faith,

Faith, chose twelve of his Disciples, and laying Hands on them, sent them to declare the Incarnation of the Son of God in *Britain* : Over these he appointed his peculiar Friend, *Joseph of Arimathea*, who buried our Lord, Chief or Head. These coming into *Britain* in the Year of the Incarnation of our Lord, 63, and after his Passion, 31, boldly preached the Faith of *Christ*.

King *Arviragus*, who then reigned here, hearing such strange and before unheard of Doctrine, refused to admit of the same, or to depart from the Traditions of his Fore-fathers ; but in Regard that they came from far, and their modest Behaviour claimed Favour, he at their Request granted them a certain Island in his Dominions, encompassed with Woods, Thorns, and Marshes, called *Yniswitrin*, for them to inhabit. Afterwards two other Kings, though *Pagans*, observing their Sanctity of Life, granted each of them a Portion of Land, and confirmed the same, according to the Custom then used ; whence it is thought they are still called the *Twelve Hides*. \*

The aforesaid Saints residing in this Island, were some Time after admonished (by the Angel *Gabriel* appearing to them) to build a Church in Honour of the Blessed *Virgin Mary*, on a Piece of Ground marked out to them : They accordingly immediately erected a Chapel in the Year 31, after the Passion of our Lord ; which had in Length sixty Feet, in Breadth twenty-six, and was made with wooden Rods, interwoven or wattled, and covered with Reed or Straw : It had a Window in the East End, three Windows in the South, and the Entrance was on the South Side, almost at the Westernmost End. *A very mean Structure, but adorned with much Virtue.*

This

\* *A Hide is such a Portion of Land, as one Plough and Oxen could till in a Year, or as was sufficient to maintain a Family a Year.*



This sacred Chapel, according to a very antient Manuscript of the Antiquities of *Glastonbury*, now in the *Cotton Library*, and quoted by Sir *William Dugdale*, was dedicated by CHRIST himself, to the Honour of his Mother, and the Place for the Burial of his Servants. And here the twelve holy Men spent their Time in Prayer, Watching, and Fasting, and are said to have been comforted with the Sight of the Blessed *Virgin*.

The Truth of these Particulars is verified by the Epistle of *St. Patrick*, and the Writings of antient Men. One of them, a *British* Historiographer, as we have seen at *St. Augustin's* and *St. Edmund's-Bury*, begins thus, “ *There is in*  
“ *the Western Parts of Britain, a certain Royal Island of*  
“ *old, called Glastonbury, of large Extent, encompassed with*  
“ *Marshes and Waters, abounding in Fish, furnished with*  
“ *many Things for the Relief of Human Wants ; and,*  
“ *what is beyond all the rest, dedicated to Sacred Functions :*  
“ *In it the first English Converts to Christianity (by Di-*  
“ *vine Directions) found an antient Church, not builded by*  
“ *Men, as they say, but provided by GOD for the Salvation*  
“ *of Souls ; which afterwards, the same Maker of the*  
“ *Heavens, by many Miracles and Wonders, shew'd he had*  
“ *consecrated to himself, and the Holy Mother of GOD,*  
“ *MARY.*” But to return from whence we have digressed.

The holy Men before-mentioned, lived in this Place many Years, converting a great Multitude of *Pagans* to the Faith of CHRIST, and afterwards were delivered out of the *Flesh* ; and that Place, till then the Habitation of Saints, became a Receptacle of wild Beasts ; till it pleased the Blessed *Virgin* to bring again her Oratory into the Memory of the Faithful ; which, how it came to pass, we are now to relate.

*How*



*How the Saints Phaganus and Diruvianus converted the Britons to the Faith of Christ, and came to the Island of Avalon, or Glastonbury.*

**I**T is reported by Historians of good Credit, that *Lucius*, King of the *Britons*, sent to Pope *Eleutherius*, the 13th in Succession after *St. Peter*, intreating him to dispel the Darkeness of *Britain*, by spreading the Light of *Christianity*. *Eleutherius* sent two most holy Preachers into *Britain*, viz. *Phaganus* and *Diruvianus*, as *St. Patrick's* Letters and the Accounts of the *Britons* testify.-----These preaching the Word of *Life*, baptized the King and his People in the Year of our Lord One Hundred and Sixty-six ; and so proceeding through *Britain*, to propagate the *Faith*, came into the Island of *Avallonia*, or *Glastonbury*, where they found an antient Chapel, built by the Disciples of *CHRIST*, as is reported. An Hundred and three Years were elapsed since the Coming of *Philip's* Disciples into the Island, till the Coming of the aforesaid Saints, *Phaganus* and *Diruvianus*, who rejoiced exceedingly at the finding of the Oratory. There they continued praising *GOD* nine Years, carefully searching the whole Place, where they found the Ensigns of our *Redemption*, and other manifest Tokens that it had been before inhabited by *Christians* : They also found all the Relations of the antient Writers, viz. How that the holy Apostles being dispersed throughout the World, *St. Philip* coming with a Number of Disciples into *France*, sent twelve of them into *Britain*, to preach ; who, by Divine Revelation, built the aforesaid Chapel, which the Son of the *Most High* afterwards dedicated in Honour of his Mother ; and that three *Pagan* Kings had given unto them (being twelve in Number) twelve Portions of Lands for their Maintenance.

They also found their Actions written, and therefore they loved that Place above all others ; and in Memory of the first twelve, appointed twelve of their own Number to inhabit that Island, with the Consent of King *Lucius* : The which twelve lived like *Anchorites*,\* in the very same Places where the first twelve had been, and often met at the antient Chapel, to perform the Divine Service, King *Lucius* confirming the Island to them ; so that there was a continual Succession from these twelve, of twelve others for many Years, till the Coming of *St. Patrick*, the Apostle of the *Irish*. To the old Chapel they had found, they added an Oratory, built with Stone, dedicating the same to *CHRIST*, and the holy Apostles, *St. Peter* and *Paul*. By these then was restored the antient Church of *St. Mary*, in *Glastonbury*, as has been delivered down from former Ages.

\* One that lives a solitary Life, in a Desert, without Tent or Cottage.

### *Of Holy Men that resorted to, and lived in this Place.*

**T**HIS Church, though at first made of Wattles, as has been said, became so famous for its Antiquity, and retained such a Savour of *Sanctity*, that it was resorted to from all Parts of *Britain*, being visited by the Great and Wealthy, and made the Dwelling of the Religious and Learned.

Here *Gildas*, to whom the *Britons* owe their being known to other Nations, led a most holy Life many Years, died in the Year 512, and was buried in the old Church, before the Altar. Here *St. Patrick*, after having long preached to the *Irish*, took up his Abode in his latter Days, and became the first Abbot, reducing the before-mentioned twelve *Anchorites* to a Monastical Life, and appointing



pointing them a Rule after the Manner of the *Monks of Egypt* : He was, after Death, buried in the old Church, on the Right Side of the Altar : He died in the Hundred and tenth Year of his Age, which was of our Lord 472, and the Forty-seventh after he had been sent into *Ireland* ; for he was born in the Year of our Lord 361. His Father's Name was *Calipurnus*, his Mother's Name *Conches*, Sister to *St. Martin*, Bishop of *Tours*. He was baptized *Sucasb*, but Pope *Celestin* gave him the Name of *Patrick*. He was taken by the *Irish* at sixteen Years of Age, and continued six Years in Slavery ; after which he returned Home, and meeting with *St. German*, Bishop of *Auxerre*, was his Disciple for the Space of twenty-two Years, then going to *Rome*, he was by Pope *Celestin* sent into *Ireland*, in the Year 425 ; which Nation he converted, by working many Miracles : Then returning into *England*, he continued in an holy Life thirty-nine Years at *Glastonbury*. This moved many of the *Irish*, frequently to come over to visit the Relicks of their Patron and Apostle, among whom *St. Indraet* and *St. Bridget* are famous ; the first of which suffered Martyrdom here ; and the latter, after a short Stay, returned to her own Country. Likewise, *St. Benignus*, Disciple and Successor to *St. Patrick*, (of whom we shall speak hereafter) and the holy Father, *St. Kolumkill*, came to *Glastonbury* in the Year 504, and some say he ended this Mortal Life there, as did the most holy and famous *St. David*, Patron of *Wales*.

Sir *William Dugdale* writes, that though the Church was afterwards several Times rebuilt, this Place still remained under the former Consecration, and was held in such Veneration, that Kings, Bishops, and all the greatest Persons, thought themselves happy in adding something to its Possessions, or being buried with any small Parcel of its Earth. *St. Dunstan*, and other holy Abbots, always



preserving the Number of twelve *Monks*, added to them several Clergymen that sung well.

This Church, by Reason of its Antiquity, was by the *English* called *Ealdchirch*, that is, *Old Church*, and the People of the Country about it thought no Oath more sacred than to swear *By the Old Church*, as being the first and oldest Church in *England*, and held in such Veneration, that it was called a *Second Rome* for *Sanctity*; because, as *Rome* was honoured with a Multitude of Martyrs, so this Place was renowned for many Confessors.

*Saints and Holy Men that were buried  
in this Place.*

THIS Church was the sacred Repository of the Ashes of a Multitude of Saints, insomuch that no Corner of it, or the Church-Yard, is destitute of the same. There lie the twelve Apostles (before-mentioned) of St. Philip, the Apostle, with their Chief, Joseph of Arimathea, and his Son Joseph; also, St. Patrick, the Apostle of Ireland; St. Benignus, Disciple to St. Patrick; St. Pinius, Disciple to Benignus; St. Gildas, the British Historian; St. David, Bishop of Menevia; St. Dunstan; St. Indrastus, Martyr, and his seven Companions; St. Urban, Martyr; St. Apollonaris, Bishop and Martyr, Disciple to St. Peter the Apostle; St. Vincentius, Archdeacon and Martyr; three of the holy Innocents; St. Basilus, Martyr; Part of St. Oswald, King and Martyr; St. Valerius and St. Salvius, Bishops and Martyrs; St. Canon, Anastatius, Renignius, Casanius, Abdon, and Sennen, Martyrs; St. Paulinus, Bishop of the Northumbrians; St. Aidan, Bishop of Lindisfarn;  
Coel-

*Coelfrid* and *Boisilus*, Abbots ; *Venerable Bede* \* ; *St Benedict*, Bishop ; *Hesterpine*, *Sigfride*, and *Herbert*, Abbots ; *St. Idamus*, Bishop ; *St Teison*, Abbot, and his twelve Companions ; *St. Iltwich* ; *St. Lilianus*, Abbot ; Part of *Gutblac* the *Anchorite* ; *St. Poppa*, Archbishop of *Treves* ; *St. Geminianus*, Confessor ; the holy Virgins *Hilda*, *Hebbe*, *Begu*, *Crisante*, *Udilia*, *Mary*, *Martha*, *Lucy*, *Walburge*, *Gertrude*, *Cecili*, *Wenta*, *Mamilla*, *Edberga*, *Elfreda*, *Batildis*, *Ursula*, *Daria*, and *Ediwitha* ; the last of these affirmed to be entire, many Years after she had been interr'd. Many more Names of holy Men and Women were lost by the burning of the antient Church, and Time has worn out the Memory of a still greater Number.

### *Sacred Relicts preserved here.*

Many other Relicts were also preserved in this Church ; of those relating to the *Old Testament*, Part of *Rachael's* Tomb ;

\* *It is certain that the Venerable Bede was first buried in the Cathedral Church of St. Cuthbert, in Durham, as appears by an Inscription to this Day standing near his Monument or Tomb in that Church ; the last Words of which are,*

*Hic sunt in fossa, Bedæ Venerabilis Ossæ,  
Here are buried the Bones of Venerable Bede,*

*Therefore, if the Bones of Venerable Bede were translated to Glastonbury from the Cathedral Church of Cuthbert, in Durham, where he was first buried ; where both his Tomb, and also an Inscription hanging near it, still remain, it shews the great Veneration and Esteem that even Durham itself had for the Abbey of Glastonbury.*

Tomb ; of the Altar on which *Moses* pour'd our Oil ; of his Rod ; of the Tomb of *Isaiah* ; some Manna ; Relicts of the Prophet *Daniel* ; of the three Children delivered from the *Fiery Furnace* ; six gilt Stones of the Pavement of the Temple, and some of the Gate.---*Relating to our LORD JESUS CHRIST* ; Some of the Linnen he was wrapp'd in ; two Pieces of the Manger ; some of the Gold offered by the Wise Men ; Stones of the River *Jordan*, where our SAVIOUR was baptized ; one of the Vessels in which CHRIST turned Water into Wine ; of the Stones the *Devil* propos'd to CHRIST, to convert into Bread ; of the Five Loaves with which our LORD fed Five Thousand Persons ; of the Place where he was transfigured ; of the Stone he stood on in the Temple ; of his Hair ; of the Hem of his Garment ; of His *Cross* and *Sepulchre* ; one *Thorn* of His *Crown of Thorns* ; and many more : Also, Relicts of the Blessed *Virgin* ; of St. *John* the Baptist ; of the Apostles ; of many Martyrs, Confessors, and Holy Virgins.

On this Account, *Glastonbury* was every where held in the greatest Veneration ; and, as has been said, the greatest Persons coveted to be buried there ; most of whose Names have been lost, and of some, Mention has been made before : And it was honoured by the magnificent Appellations of THE FIRST LAND OF GOD, THE FIRST LAND OF SAINTS IN *ENGLAND*, THE TOMB OF SAINTS. THE MOTHER OF SAINTS.

### *An Account of the two antient* PYRAMIDS.

A Few Feet from the old Church stood two Pyramids ; that next to the Church 26 Feet high, and of five Stages or Stories, on which were many Antiquities, almost worn out by Age. On the uppermost Story of it, was an Image in Pontifical Vestments ; on the second, the Image of a King, with these Letters, HER, SEXI, and BLISIER ;

ON



on the third were these Words, *Wemereft, Bantomp, Wine-  
weng* ; on the fourth, *Hate Wulfred*, and *Eanfled* ; on the  
fifth and loweft, an Image, and this Infcription, *Lorior  
Weftigas, Bregden, Swelves, Swingendes, Bera*. The other  
Pyramid was eighteen Feet high, and had four Stages, on  
which was to be read, *Hedde Bifhop, Bregored*, and *Breor-  
ward*. What thefe Words fignify, is not known ; but it  
is gueffed they were the Names of the Perfons deposite  
within the hollow of the Pyramids : As for *Logpor*, it is  
for certain concluded to be the fame that gave the Name to  
*Logperesbeork*, now called *Montacute* ; *Bregden*, from  
whom *Brentamafte*, now called *Brentamerfe* ; *Beornwold*,  
was Abbot after *Hemgiffet*. So great was the Refpect  
paid by our Anceftors to this Place, that they durft not ut-  
ter any idle Words, nor fo much as fpit in the Church or  
Church-yard, unlefs compell'd by the utmoft Neceffity,  
and even then with the utmoft Reluctancy and Remorfe ;  
neither durft any Man prefume to bring a Hawk, Horfe  
or Dog, into the Church-yard, becaufe it had been often  
obferved, that fuch as had accidentally been brought in,  
immediately died. Even from Foreign Countries the Earth  
of this Church-yard was fent for, to bury with the greateft  
Perfons ; and it is reported, that even a *Mahometan* Sul-  
tan, having taken an *Englifh* Gentleman in the *Holy Land*,  
gave him his Liberty, upon Promise that he would bring  
him a Gauntlet full of that Earth ; which was according-  
ly performed, and the Gentleman, returning to *Glaftonbury*,  
declared the fame upon Oath.

*The Holy and Godly Prelates this Place  
has furnifhed other Churches with.*

THIS Houfe furnifhed feveral Churches with pious  
and godly Prelates, as *Britbwald*, the firft *Englifh* Ab-  
bot who was made Archbishop of *Canterbury* ; *Athelman*, a  
Monk,

Monk, made Bishop of *Bath* and *Wells*, and afterwards Archbishop of *Canterbury*; *St. Dunstan*, first Bishop of *Winchester*, next of *London*, and lastly Archbishop of *Canterbury*; *Egelgarius*, first made Abbot of *Hide* Monastery, in *Winchester*, then Bishop of *Chester*, and afterwards Archbishop of *Canterbury*; *Sigerius*, first Bishop of *Wells*, and then Archbishop of *Canterbury*; *St. Elphegus*, Martyr, first made Abbot of *Bath*, then Bishop of *Winchester*, and next Archbishop of *Canterbury*. Other Monks of *Glastonbury*, made Bishops, were *Geoffry*, who died in 782; *Ethelwin*, who died the same Year; *Withert*, in 800; *Wigtæg*, in 836; *Alstan*, in 842; *Tumbert*, in 862; *David*, in 956; *Elfrie*, in 988: Add to these, *Sigeganus*, Bishop of *Wells*; *Britelm*, also of *Wells*; *Alfwold*, of *Crid*; *Sigefrid*, of *Norwich*; *St. Ethelwolf*, of *Winchester*; *Wifinus*, *Aelfstan*, *Egelric*, *Elmea*, *Sivingus*, *Britwius*, *Britwold*, &c. all of them Monks of *Glastonbury*.

*The noble Benefactions given to this*  
C H U R C H.

THOSE who gave Lands and Possessions to this Church, were as follows: *Arviragus*, King of the *Britons*, though a *Pagan*, gave to *Joseph* of *Arimathea*, and his Companions, this Island, then enclosed with Bushes and Marshes; which afterwards *Lucius*, the first *Christian* King of *Britain*, confirmed to *Phaganus* and *Diruvianus*, Monks and Cardinals, sent by Pope *Eleutherius* to baptize him; the famous *British* King *Arthur* gave to it *Brentmaris* and *Pouldon*, with many other adjacent Lands, called *Brent Marsh*, and *Pouldon-Hill* to this Day; King *Domp* gave the Land called *Ynswitryn*; King *Kenwall* gave *Ferramere*, and the two Islands of *Westei* and *Godeni*, as also those of *Rebery*, *Mortinesey*, and *Andredgsein*; King *Kentwin*



*Kentwin* gave *Monbaton*, being 23 Hides, and 20 Hides in *Cari*, and three in *Crucan*; King *Baldred* gave 22 Hides, and the Fishery at *Peret*; Bishop *Hedda* 6 Hides; King *Ina* 73 Hides, and a Fishery; Bishop *Wilfrid* 61 Hides; Bishop *Fortbere* 1 Hide; Abbess *Buggu* 3 Hides; King *Athelard* 70; his Queen *Trogodida* 5; King *Cuthbred* 3; *Lulla* 10; *Athelbald* 4; *Sigebert* 22; King *Kenewulph* 10; his Minister *Athelard* 3. St. *Patrick* obtained of Pope *Celestine* 12 Years Indulgence for such as should visit the Church of the *Virgin Mary*, and adorn it with some Part of their Goods, as appears by a Writing under his own Hand, to be seen in *Dugdale*, p. 11.

*Augustin* the Monk coming into *England* about the Year 605, and converting the *English*, founded a Monastery of *Benedictine* Monks at *Canterbury*; and soon after, others were founded in several Places; the same Order being then also received at *Glastonbury*, which (as was said before) had till then followed the Institutions of the Monks of *Egypt*. The *Saxon* or *English* Kings being converted, restored to the Monks of *Glastonbury* many Lands, which had been taken away by their Pagan Predecessors. The glorious King *Ina*, Anno 725, gave great Possessions to the Church of St. *Mary*, as appears by his Grant in *Dugdale*, p. 12 and 13, and founded a larger Church there in Honour of our Saviour, and the holy Apostles *Peter* and *Paul*, to the Eastward of the old Church. His Successor *Ethelard* was no less a Benefactor to this Church, which also received great Endowments from *Kenewulph*, King of the West Saxons, and *Britbtric*, King of the same; King *Athelstan* confirmed all the said Gifts by his Grant. King *Edmund* likewise gave to St. *Dunstan*, *Christ-Maleford*, *Kington*, *Wadeton*, *Watble*, *Wrington*, *Pokel-Church*, and *Eesford*, amounting to 17 Hides and a half, with a Fishery. *Elfgina*, his Queen, by his Command, gave the Manor of *Domerham*,  
C with



with *Merton* and *Pedrington*, being 100 Hides, as also *Stave* 8 Hides. All King *Edmund's* Gifts, and those of his Ministers, to the Monastery of *Glastonbury*, amounted to 368 Hides, to be held in the same Manner as he held his own Lands, with many other Privileges, as may be seen in his Charter.

*Edred*, who succeeded *Edmund*, added to the former Grants ; as did his Successors, King *Edwin* and King *Edgar*, by his Charter dated at *London*, *Ann.* 971, not only confirmed all former Grants, but added to them many Liberties and Immunities ; and particularly, that the said Monastery, and some Parishes subject to it, should be exempted from the Jurisdiction of the Bishop, saving the Rites of the See of *Rome* and *Canterbury*, confirming to it 215 Hides, granted to it by several Benefactors. The Kings *Egelred* and his Son *Edmund* added more Benefactions.

*Having thus given an Account of the first Foundation and Rise of the renowned Abbey of Glastonbury, collected from the Monasticon of the learned and accurate Sir William Dugdale, and from the Writings of that antient Writer, William of Malmesbury, we shall now proceed to give an Historical Account of the Changes and Revolutions the Abbey has undergone, the great Privileges granted to them by sundry Kings, and a Description of what it was before its Suppression ; taken from a very curious and rare Piece, published by that learned Antiquarian, Mr. Thomas Hearne, entitled, A little Monument to the once famous Abbey and Borough of GLASTONBURY : Collected from Sir William Dugdale, and some of our best Antiquarians and Historians.*

**T**HIS Abbey has been rebuilt several Times ; the first Time at the first planting of *Christianity* by *St. Joseph of Arimathea* ; the second by *St. David*, Archbishop

Archbishop of *Menevia* ; which being again run to Ruin, was raised up the third Time by twelve well affected Men in the North ; and in the Year 708, *Ina*, King of the West Saxons, demolished all the old ruined Buildings, and built the Abbey quite new the fourth Time. One of the Chapels belonging to it, he garnished over with Gold and Silver, and gave to it likewise Ornaments and Vessels of all Gold and Silver ; for the Gold (Plate) thereupon bestowed, amounted to 333 Pounds Weight, and the Silver (Plate) to two Thousand eight Hundred and Thirty-five, besides the precious Gems embroidered in the celebrated Vestments. *Stowe* and the *Martirologe* make a great deal more of this Benefaction.

Nor did this magnificent Prince stop his bountiful Hand here ; for besides the Land he bestowed upon the Abbey, he confirmed to the *Monks* whatever had at any Time been given them by any of his Predecessors, and stiles the Abbey in the Charter, *Ecclesia Britanniae prima, & Fons & Origo totius Religianis,---The first Church of Britany, and the Fountain and Origin of all Religion*. Moreover, he granted them very great Privileges and Exemptions from the Bishop's Authority, permitting the *Monks* to receive in the said Monastery or any Chapels annexed to it, the Ecclesiastical Sacrament from whatsoever Bishop they should think fit, so he were such a one as was conformable to the Church in the Celebration of *Easter* ; which Charter (being witnessed by *Burthwald*, Archbishop of *Canterbury*, the then Metropolitan, by *Daniel*, Bishop of *Winchester*, *Fordredus*, Bishop of *Sherborne*, the then Ordinary of *Somersetshire*) was carried to *Rome* by King *Ina* himself, who got it confirmed by *St. Gregory* the Second, the then Pope, in the Year of CHRIST 725.

The

The Abbey of *Glastonbury* was a Sufferer in the ninth and tenth Ages, by the Incurfions of the *Danes*, yet it was not destroyed. Mr. *Broughton*, in his Ecclesiastical History, lays it was miraculously faved from the *Pagan* Fury, by two of the *Danes* being stricken blind : However, amidst those Confusions, it was much neglected, which occasioned the very Buildings to fall likewise to Ruin and Decay.

In or about the Year 942, King *Edmund*, the twenty-sixth King of the *West Saxons*, and twenty-seventh Monarch of the *Engliff*, being willing to restore this Abbey to its antient Splendor, made St. *Dunstan* Abbot of it, and permitted him to make free Use of his Treasure to rebuild it. Whereupon St. *Dunstan* laid the Foundations, and designed the Offices according to a Pattern which he had out of *France*, and in a short Time finished a noble Monastery, into which he brought a Congregation of new *Monks*, whom he (being their Abbot) brought to such Perfection of Life, that from among them were assumed Bishops and Archbishops, and Abbots, to many neighbouring Monasteries : And to free the Minds of these Religious from all Distractions hindering the Service of GOD, and likewise to add to their State, Splendor and Power, King *Edmund*, in the Year 944, granted St. *Dunstan* and his *Monks* a Charter, not only confirming all the Privileges and Donations formerly granted to their Predecessors by his Ancestors King *Edward*, *Alfred*, *Kentwyn*, *Ina*, *Cuthred*, and others, but discharged them from several Burthens, Duties, Contributions, and Subjections, and gave them a Right and Power to receive Fines, punish Malefactors, and of enjoying their Lands as free from all Claims as he enjoyed his own, especially the Town of *Glastonbury* itself. These Privileges in the Charter are thus call'd, BURGHBRICE, HUNDREDSOCNA, ATHAS, ORDELAS, INFAN-  
GENETHEOFAS,





GENETHEOFAS, HOMSOCNA, FRITHBRICE,  
FORESTEALLE, TOLL, and TEAME.

This is the first Time that the Town of *Glastonbury* is mentioned in Books, though it is propable it was built some Ages before, or else how could the Artificers, who built this Abbey four Times before, have met with Accomodations.--But more of this, when we come to treat of the Town itself, which shall be when we have finished what we have to say further of the Abbey.

King *Edgar*, in the Year 963, bestowed upon the Abbey the Manor of *Stoure*, alias *Stouremister*, and granted several Charters to it, some conveying to the Abbot and his *Monks* more Lands, and some enlarging their Privileges. That dated at *London* in the Year 971, adds to the Privileges granted by his Father King *Edmund*, *Socam* and *Sacam*, on *Strond* and on *Streame*, on *Wode* and on *Feld*, that is to say, Liberty to determine Pleas, and correct Delinquents on Strand and on Streame, in Wood and in Field, above Ground and under Ground : HUNDREDSITENA, which was Privilege of Sanctuary in the Limits of the Hundred ; *Calle Hord*, which signifies the appropriating to their own Use any hidden Treasure found within their Territories : FORESTALL, that is to say, intercepting Provisions coming to their Market ; and besides, any *Monk* of that House, who met with a Malefactor going to the Gallows in any Part of the Kingdom, could take him out of the Executioner's Hands, and give him his Pardon. Moreover, King *Edward*, by this Charter, exempts this Monastery, and the Parishes of *Street*, *Mireling*, *Budicle*, *Shapewick*, *Sowey*, and the several Chapels within the said Parishes, to wit those of *Beckery*, called *Little Ireland*, *Godeny*, *Mortinesey*, *Ferramere*, *Padonberge*, and *Aredery*, from the ordinary Jurisdiction of the

the Bishop, except some Things, with a Salvo to the Church of *Rome*, and that of *Canterbury*.

Mr. *Cressy*, in his Ecclesiastical History, mentions another Charter of King *Edgar*'s to the Abbey of *Glastonbury*; wherein, amongst other Things, he granted, " That the *Monks* should always be Electors of their own Abbot, who was to be chosen out of their own Body ; in-  
 " somuch, that if the youngest and lowest of all their  
 " Congregations were capable, they should not have Re-  
 " course for any Abbot Abroad ; nor then also should any  
 " be imposed on them, without their Suffrage : " Only be reserved to himself the Power of conferring the Crozier or Pastoral Staff on the Person elected. Again, " That all  
 " Controversies, as well in Secular as Ecclesiastical Af-  
 " fairs, should be determined in the Abbot's Court : Like-  
 " wise, That the Bishop of *Wells* (the Ordinary of *Somer-*  
 " *setshire*) should exercise no Jurisdiction over them, to call  
 " their Priests to his Synods, to suspend any of them from  
 " the Divine Office, &c." These Charters of Privileges, with many other Secular Immunities, he caused first to be confirmed in a Synod of Bishops and Nobles assembled at *London*, and afterwards sent them to *Rome* ; where they were also confirmed by a Bull of Pope *John* the thirteenth. One, if not both these Charters, King *Edgar* carried himself to *Glastonbury* ; and that it might be perpetually valid, he (at the Delivery of it) laid his Scepter upon the Altar of our Blessed Lady, together with the Charter ; which Scepter was curiously made of Ivory. After which he made the same Scepter to be cut into two Pieces, one half whereof he left with the Abbot, and kept the other half himself. This he did in the Time of *Ælf-*  
*hard*, or, as Mr. *Willis* writes him, *Ælstanus*, Abbot, and in the fifteenth Year of his Reign, which was in the Year of CHRIST, 974.

King



King *Egelred*, or, as others write him, *Ethelred*, King *Edgar*'s second Son, bestowed upon *Sigegar*, then Abbot, six Hides of Land at *Anstanclyff*, one Hide at *Sitebeorge*, a Manor at *Puckle Church*, containing thirty Hides of Land, and a House he bought for forty Marks of Gold in *Wilton*. King *Edmund* the Second, surnamed *Ironside*, Son to King *Egelred*, having been mortally wounded by the treacherous Duke *Edrick*, A. D. 1016, bequeathed seventeen Hides to this Abbey, and his Body to be buried there. King *Canutus*, the Dane, about the Year 1030, went to *Glastonbury*, to see the Tomb of King *Edmund Ironside*, and there gave a very rich Pall, to lay on King *Edmund*'s Tomb, embroidered with Apples of Gold and Pearls, and at the same Time confirmed all the Privileges that his Predecessors had granted to this Monastery.

In the Year 1066, *William* the Conqueror maimed the Monastery in its Possessions extreamly, and oppressed the poor Monks to the last Degree in their Liberties and Properties: He seized on many of their Manors, and bestowed them upon his Court Favourites. Amongst other Places which he by Force took from them, he seized upon some of their Possessions at *Wilton*, and gave them to *Gesfrey de Magna Villa*; and upon one *Harding*, the Son of *Aednoth*, a mighty Man and great Lawyer in those Days, he bestowed the Manors of *Mellis* and *Lyme*; which, with other Possessions, were recovered by the Care and Industry of the venerable *Herlewinus*, who became Abbot of *Glastonbury* about thirty-six Years after. *William* likewise took from them several other Manors, such as *Tintanbull* and *Lodaresburgh*; upon the latter whereof was afterwards built the Priory of *Montacute*. He likewise quartered Soldiers upon them; and being jealous of his new Subjects, he, between *Easter* and *Whitsuntide* after he came to the Crown, carried over into *Normandy* with him the principal



cial Men of the Nation, amongst which was *Egelnoth*, at that Time Abbot of this Monastery, whom he a while after deposed, placing one *Turftine*, a *Gluniac Monk* of *Caen* in *Normandy*, in his Room.

This *Turftine* being a weak, but withal a busy prodigal Person, shamefully wasted the Revenues of the Abbey, and altered several of the antient Statutes and Customs of the House. Amongst other Things, he compelled his *Monks* to lay aside the old *Gregorian* Song used in that Monastery Time out of Mind, and imposed upon them a new Sort of Church Song, invented by one *William Fiscamp*, a *Norman*. He pinched them in their Dyet; and, in a Word, so tyrannized over the poor *Monks*, that they refused to submit to many of his Invocations: Whereupon he brought in Soldiers to subdue them; who, on a sudden, and in a Rage, breaking into the Charter-House, made the poor frightened Religious fly into the Church, even to the high Altar; where they shot, not sparing to hit the Crosses, Images and Shrines, and ran one of the *Monks* through the Body with a Spear, as he embraced the Altar, and slew him. Another was slain with an Arrow, lying as it were hidden under the Altar. The others, constrained of Necessity, defended themselves with Forms and Candlesticks of the Church; so that, although they were sore wounded, they drove the Soldiers behind the Quire, and so it fell out, that besides the two that were slain, there were fourteen more of the *Monks* wounded, and some of the Soldiers also. This Matter being examined into, it was found the Abbot was only to blame: Whereupon the Conqueror removed him, and sent him back to *Caen*, into Banishment; and to make the Abbey of *Glastonbury* some Amends, he confirm'd to them some Lands they held at *Middleton*, *Fulbroc*, *Brewes*, *Burnington*, *Lyme*, *Blakeford*, and *Winton*, which the *Monks* complained to have been unjustly taken from them: How-  
ever,

ever, this unworthy Abbot got his Abbey again, after the Conqueror's Death, of his Son *William Rufus*, buying it of him for 500 Pound of Silver.

Upon the Fray above related, several of the *Monks* withdrew from their Monastery, and were charitably received by some Bishops into their Palaces, where they continued till *Turftine's* Death; after which they returned thither, and then the Abbey began again to pick up, by the prudent Management of his Successor, *Herlewinus*, who was made Abbot in the Year 1102. This good Prelate not only purchased several of the Possessions that had been alienated in the Conqueror's Time from his Abbey, but likewise began to build the Church a new; which at that Time, through near 400 Years standing, was again run to Decay. This good Precedent given by *Herlewinus*, was exemplarily followed by the next Successor but one, *Henry de Blois*, who being Nephew to King *Henry* the First, and Brother to King *Stephen*, had great Interest at Court, which he employed in the benefitting his Abbey; for understanding the Manors of *Melles*, *Offcolme*, *Camelarton*, *Domerham*, and some other Tenements in the Parishes of *Siston*, *Ashcote*, and *Pedewell*, had been formerly belonging to his Monastery, he recovered them of his Uncle, King *Henry*, in the Year of CHRIST 1126, and got a Confirmation of the Manor of *Offcolme* from his Brother, King *Stephen*, in the Year 1136, which had been violently wrested from his *Monks* in the Time of the Conqueror.

In the Year 1184, according to Mr. *Willis*, a nice Enquirer into Antiquity, the whole Monastery (except Part of the Abbot's Lodgings, and the Steeple) were consum'd. Upon which Disaster, King *Henry* the Second sent one of his Chamberlains, viz. *Ralph Fitz Stephen*, thither, to take Care of the Revenues; who began, and in a great Manner



ner finished, a new Church, and the Offices of the House : And whilst *Ralph Fitz Stephen* was employed there in building, King *Henry* (by the Persuasion of *Heraclius*, Patriarch of *Jerusalem*, *Baldwin*, Archbishop of *Canterbury*, *Richard*, Bishop of *Winchester*, *Bartholomew*, Bishop of *Exeter*, and many others of the Nobility) carefully examined and searched into the Truth and Authority of the antient Charters and Privileges granted to the Abbey of *Glastonbury* ; and finding them to be authentick, he by a new Charter confirmed to this Monastery whatever had been granted to it by any of his Ancestors or Predecessors.

But King *Henry* the Second lived not to see the Buildings of *Glastonbury* Abbey finished ; for they were not perfected till near five Years after his Death, that is to say, till in or near the Year 1193, in the Reign of his Son, King *Richard* the First, and whilst *Henry de Saliaco* was Abbot there : In whose Time also was found the Tombs of the famous King *Arthur*, and his Wife, Queen *Guinever* ; of whom, and the finding of which, we will give some further Account by and by.

King *Richard* the First having been taken Prisoner in *Germany*, at his Return from the *Holy Land*, *Henry* the Sixth, the then Western Emperor, enjoined *Leopold*, Duke of *Austria*, who had taken the King Prisoner, That one of the Conditions for his Releasement should be, to make *Savaricus* (who was Kin to the Emperor, and at that Time here in *England* Archdeacon of *Northampton*) Bishop of *Bath* and *Wells*, and to annex the Abbotship of *Glastonbury* to that Bishoprick. To effect this, *Henry de Saliaco*, at that Time Abbot of *Glastonbury*, was promoted to the See of *Worcester*, then vacant by the Death of *Robert Fitz Ralph*, Bishop of that Place, and *Savaricus* was preferred to the Bishoprick of *Wells* ; and to make the Matter the  
more



more easy to the King, *Savaricus* was content to restore to the Crown the City of *Bath*, which *John de Villula*, once Bishop of this Diocese, had forty-five Years before bought of *William Rufus*, and to which Place he had removed his See from *Wells*. Matters being thus brought about, *Savaricus* succeeded *Henry de Saliaco* in the Abbey of *Glastonbury*, and annexed it to the See of *Wells*, styling himself Bishop of *Glastonbury*. Upon which a great Controversy ensued, and the *Monks* elected in the Year 1199, *William Pica* for their Abbot; but this Election was very highly contested, even to Excommunication: Whereupon *William Pica* repaired to *Rome*, to the Pope, and died there: But *Savaricus* did not survive long, nor did this Controversy end with his Death, which happened in the Year 1205; for *Joceline*, his Successor in the See of *Wells*, continued his Claim to the Abbey, which he kept on Foot for above twelve Yeas, and then the Contention was ended, by the *Monks* parting with the Bishoprick of *Wells*, the Manors of *Winchcomb*, *Pucklechurch*, *Blackford*, and *Cranmer*, and the Patronage of the Benefices of *Winscomb*, *Pucklechurch*, *Asbury*, *Christ Malsford*, *Buckland* and *Blackford*. This Agreement was made at *Shaftesbury*, the 8th Day after the Feast of St. *John* the Evangelist, in the Year 1218.

Fifty-eight Years after this Agreement, viz. on the 11th Day of *September*, 1276, there happened a dreadful Earthquake that threw down St. *Michael's* Church upon the *Torr*. This Church, beyond all Dispute, was afterwards built up again, since the *Editors of the Monasticon* say that the Church upon the *Torr* fell in King *Henry* the Eighth's Days with the Abbey: Besides, it would certainly be an Injury to the Zeal and Piety of our devout Ancestors, to imagine they would not rebuild a Church held by their Predecessors in so great Veneration; but it does not appear

by whom or when it was rebuilt. It is probable the Abbey itself was considerably damaged by that Earthquake, since *Geoffry Fromont*, who became Abbot here in the Year 1303, began in his Time the Great Hall, and made the Chapter House in the Middle. *Walter de Taunton*, his Successor, made the Front of the Choir, *Walter Monnington*, the Presbitery, which he also enlarged. *John Chinock*, Abbot, *Monnington's* Successor, perfected the Great Hall and Chapter House, which had been begun by *Fromont*, and built a new the Cloister, Dormitory, and Fraternity. All which Buildings one would think could scarce have run so to Decay in less than 190 Years, had they not been shattered by the said Earthquake.

*Proofs that St. Joseph of Arimathea  
came to Glastonbury.*

**I**N regard that some Modern Authors have taken Pains to discredit the receiv'd Tradition of *Joseph of Arimathea's* coming into *Britain*, it may not be unfit to add a few lines in Vindication of what has been here deliver'd from Sir *William Dugdale*. First by a Writing \* left by *St. Patrick*, who (as has been said) was born in the Year 361, and testifies, that he saw a Writing of *St. Phaganus* and *Diruvianus*, wherein they attest the Coming to *Glastonbury* of the twelve Disciples of the Apostles *Philip* and *Jacob*; and in another Writing he found, that the said

*Pha-*

\* *Sir William Dugdale, Mr. Dodsworth and Camden all Protestants, have look'd upon this Writing of St. Patrick so worthy of Credit, and of so great Authority as to set it down at large in their Works; from whence we shall transcribe the Whole, and give it our Readers for their further Satisfaction at the End of this Work.*

*Phaganus* and *Diruvianus* had resided there nine Years. This Epistle or Writing of *St. Patrick*, is quoted by *Capgrave* above 300 Years ago; and there are two ancient Manuscripts of it in the *Cotton Library*.

Another Testimony we have from *St. David* Bishop of *Menevia* or *St. David's* taken by *William* of *Malmsbury*, from the Antiquities of *Glastonbury* importing that the said *David* intending to consecrate the Church was forbid by our SAVIOUR, affirming the same to have been done by himself, and piercing his Hand in Token of the Truth of the Vision, which appear'd so the next Day to all the Monastery, till his Hand was at the Morning Service restor'd whole, as had been promis'd in the Vision.

A Third Witness is *St. Augustin* the Monk, and Apostle of the *Engliss*, who in an Epistle to Pope *Gregory* the Great mentions, what has been said above as a receiv'd Tradition at that Time; and this Letter is quoted by *Godwin* in his Catalogue of Bishops, and by Archbishop *Usher*; *Capgrave* also affirms the building of the said Church, in the Life of *St. Joseph*, and *Dr. Fuller* speaking of it, admires the Simplicity of the then *Christians* Devotion, because as has been said, it was built of Hurdles, which is granting the Fact.

The last Testimonial we shall add is a very ancient Inscription cut in Brass,\* and formerly affix'd to a Pillar in *Glastonbury Church*, which Bishop *Godwin*, in his Catalogue of Bishops brings as a Proof of *St. Joseph's* coming into

\* This Plate of Brass with the Inscription was some Years ago in the Custody of *Thomas Hewes, of the City of Wells, Esq;*



into *Britain* ; and Sir *Henry Spelman* transcribes it into his Collection of Councils, being as follows : *In the 31<sup>st</sup> Year after the Passion of our LORD, twelve Holy Men (among whom Joseph of Arimathea was Chief) came to this Place, and here built the first Church of this Kingdom ; which CHRIST, in Honour of his Mother himself Dedicated, together with a Place for their Burial, as St. David Bishop of Menevia testify'd, who having an Intention to consecrate it, our LORD appearing in a Vision by Night to him, forbid him, and moreover, for a Sign that our LORD had formerly dedicated the Church, together with the Church-yard, he with his Finger bored thro' the Bishop's Hand, which, was next Day seen by many Persons so pierc'd,*

Afterwards the same Bishop by divine Revelation, and upon Occasion of the encreasing Number of Holy Persons there, added a Chapel to the East Side of this Church, and consecrated it to the Honour of the blessed Virgin, the Altar of which he adorn'd with *Saphire* of inestimable Value. For a perpetual Memory hereof, and lest the Place, or Quantity of the former Church, by such Additions, should come to be forgotten, this Pillar was erected in a Line drawn by the two Eastern Angles of the Church Southward ; which Line divides the aforesaid Chapel from it. Now the Length of it, from the said Line towards the West, was 60 Feet, the Breadth 26, and the Distance of the said Centre of the Pillar, from the Middle Point between the aforesaid Angels, contained 48 Feet.

Bishop *Usher*, in his *Primord. Eccles. Anglic.* brings another Testimony of *St. Joseph's* being buried at *Glastanbury*, from that he calls the Great Table of that Place, where are these Words : *In this Church do repose the Bodies of twelve Disciples of our LORD ; of whom St. Joseph of Arimathea, who buried our LORD, was the Chief and Superior :*  
*Many*

*Many Pagans also, converted to the Faith of CHRIST, and baptized by them, do rest here likewise ; the Multitude of whom is for their Number so great, that they cannot be reckoned.*

In a Cave under Ground, over which a Chapel was afterwards built in Honour of this Saint, was also found the following Epitaph of great Antiquity :

*Ad Britones Veni  
Postquam Christum Sepelivi ;  
Docui Requievi.*

That is, *After I had buried CHRIST, I came to the Britons ;  
I taught them and rested.*

Bishop Godwin says, “ For Joseph of Arimathea, the  
“ Testimonies of his coming hither, and his Actions here,  
“ they are so many, so clear and pregnant, as an indifferent  
“ Man cannot but discern that there is somewhat in it.

Archbishop *Usher* further writes, That the said St. *Joseph* and his Companions brought over in two Vessels some of the Blood and Water which flowed from the Side of our SAVIOUR, when pierced on the Cross, which he delivers as he found it in antient Manuscripts : Much more may be said to this Purpose, but the Testimonies of two such great Men as Archbishop *Usher* and Bishop *Godwin*, are of Weight sufficient to oppose against such as have endeavoured to discredit this (till of late) uncontroverted Tradition.

*A Description of what this renowned  
Abbey once was, and of its Ruins  
since its Dissolution.*

THE Inclosure was of a Quadrangular Figure, and shut up with strong high Stone Walls. It contain'd sixty Acres in Circuit, and it stood upon a little Sort of a Rise

Rise at the Foot of the *Torr*, which bounded it on the East. The South Side of it was bounded by a Marshy Ground, called *Allar-Moor*, and the West and the North Part of it was bounded by the Town of *Glastonbury*, the Walls of the Abbey making one Side of the Streets of the Town.

The Great Entrance into the Abbey was on the West Side, which led you unto St. *Joseph's* Chapel and the Great Church. On the North, inclining to the West, stood this Church and Chapel. South of the Church stood the Cloyster, and on the South Side of the Cloyster the Hall or great Refectory. South of the great Refectory stood the Abbot's Apartment, and West of the Abbot's Apartment the Kitchen. Where the Sacristy and Treasury, the Chapter House, Fraternity and Infirmary, the Guest House, Library and *Scriptorium*, the Common Room, *Eleemosynarium*, the Wardrobe, the Lavatory, the King's Lodgings, the Apartment for Secular Priests and Clerks of our Lady, the Boys Apartment and their School stood, I cannot find, there being no Sign or Mark of these Buildings now remaining, the Stones and Rubbish of these Buildings being taken away for the Benefit of a Tenant to make the best of his Bargain.

The Figure of the Church, as one may perceive by the Remains, (for there are some of the Ruins of it yet standing) was built in the Form of a Cross. The Length of the lower Part of it was sixty-two Paces to the Interfection. The Head of the Cross was sixteen Paces long, and twenty-eight Paces broad. The Choir was fifty Paces long, and the Breadth of the Church thirty Paces. To be short, the Length of the Church, with St. *Joseph's* Chapel, extended itself 200 Paces, or 580 Feet, so that *Glastonbury* Church appears to have been considerably larger than St. *Paul's* in *London* now is, And doubtless it was





was as well stored with Chapels and Altars, though I can recover the Names but of five, besides the High Altar, St. *Joseph's* Chapel, and the Chapel in the Holy Church-yard, built in the Honour of St. *Michael*, St. *Joseph* of *Arimathea*, and the Saints in general that rested there.

The five Chapels I have recovered, were first that of St. *Edgar*, which stood (as I conceive) just behind the Choir. It was built not long before the Dissolution of the Abbey, being begun by Abbot *Beere*, and finished by Abbot *Whiting*. In the North Ally of the Choir stood St. *Mary's* Chapel. In the South Isle St. *Andrew's*. In the North Side of the Nave of the Church stood the Chapel of our Lady of *Loretto*, and on the South End of the Nave stood the Chapel of the Holy Sepulcher.

It was as well furnished with antient curious Monuments, as any Church of the Kingdom. I have recovered the Names of six Kings and a Queen, of five Dukes, four Bishops, sixteen Abbots, with the three following who were buried in the Chapter House, viz. *Robert*, first Prior of *Winchester*, and then Abbot here, *William Vigor* and *John Chinnock*, and five other Persons of Note, who lay here interred : For, besides King *Arthur* and his Queen *Guinever*, of whose Tombs we are to give a further Account hereafter, there were here buried *Coel* the second, Father to St. *Hellen*, and Grandfather to *Constantine* the Great ; *Kentwyn*, King of the West Saxons ; King *Edmund* the first ; St. *Edgar*, and King *Edmund Ironside*. The Dukes which lay here intombed, were *Alpher*, *Athelstan*, *Elwyn*, and *Humphry Stafford*, Duke of *Devonshire*. The four Bishops, whose Bones rested here, were *Hedda*, who was the third Bishop of the See of *Winchester* ; *Brithwold*, who was the eighth Bishop of *Wilton* ; *Brithwyne*, who was the twelfth Bishop of *Wells* ; and *Seffride*, who,

E

from

from being the 36th Abbot of *Glastonbury*, was made the 29th Bishop of *Chichester*. The other thirteen Abbots, which laid here interr'd in the Church, were *Michael de Ambresbury*, *Robert Pederton*, *John de Taunton*, *John de Kantia*, *Geffrey Fromont*, *Walter Taunton*, alias *Hec*, *Adam Sadbury*, *John Braynton*, *Walter Monnington*, *Nicholas Frome*, *Walter More*, *John Selwood* and *Richard Bere*. The six Persons of Note, who lay here buried, were *Hugh Monnington*, S. T. D. Brother to Abbot *Monnington*, Abbot *Sedbury's* Father and Mother, *John Bickonell*, *VVil-liam Semar* and *Thomas Stowell*, Knights. All that I have been able to learn more of this Church is, That it had a curious Clock in it, which stood on the South Side of it, made by *Peter Lightfoot* a Monk of this Houle. That there were six goodly Windows on the Top of the East Side of it; and that there were seven Great Bells in the Tower, which were the Benefaction of *Adam Sadbury*, whilst he was Abbot.

Joyning to the Church was the Sacristy or Vestry. On which Side of the Church it stood, I cannot tell; but know it was a large Room, wherein were kept the Chalice, which were in daily use, and all the sacred Vestments. It was there the Priests and their Assistants vested, and for that reason it was called the Sacristy from the keeping there the *Sacraria*. It was full of Cupboards, and Drawers, and such like Conveniences for keeping and locking up the Holy Utensils and Church Stuff. There were in it likewise Conveniences for keeping Wine, Bread, Candles, Incense, *etc.* and a Cistern and Towels for the Priests to wash their Hands before they went to the Altar.

And within the Sacristy or near it stood the Church Treasury; wherein were kept all the sacred Relicks, which were not daily exposed, or placed in or on the several Altars; all the Jewels and Church Plate which was not daily

in use; the Mitres, Crosiers, *Cruces Pectorales*, and, in a Word, all the *Pontificalia*, and richest Ornaments that belong'd to the Church. The Relicks, for the most part, were set in Silver or in Chrystal, and decently placed on Shelves, as were likewise the Plate Candlesticks, and the most valuable Church Stuff was kept in Presses and Wardrobes, which were made either of Iron or very strong Wainscot. Before the Relicks there was either a Rail or Bench, for People to kneel against, and say their Prayers. And here generally the Priests said their Preparations, before they went to Mass, and their Prayers of Thanksgiving, after they had done. In this Room, or the Sacristy, or perhaps in both, stood a Confessional for the Benefit of those who desired to go to Confession before they went to the Altar. The Care of the Church, and the Custody of the Sacristy and the Church Treasury, were committed to the *Sacrista* or *Sacristan*, who was one of the *Obedientarii*,

The Cloyster was a square Place with Waiks or Alleys round it, supported with Peers or Pillars, between which were Windows, and within the Square there was a Flower Garden. The chief Use of it was for the *Monks* to make their Processions, and to bury such of the Religious as were not the chief Superiors: For they (if I mistake not) were buried in the Church, or else the Chapter-House. In the Cloyster there were Doors to the Chapter-House, Refectory, Fraternity, &c. and to the several Stair Cases. I cannot give the Dimensions of the Cloyster, there being no Marks of it remaining, nor any Scale to measure the Buildings by, set down in the *Monasticon*.

In one of the Alleys of the Cloyster stood the Chapter-House, which was a large Place, where the *Monks* met for the Acknowledgment and Correction of their Faults, Spiritual Conferences, and the Determination of those Spirit-



tual and Temporal Concerns, which required the Assent of the whole House. At the upper End of it there was an Elbow Chair for the Abbot to sit in, and about it, joining to the Wall, there were Benches for the Religious to sit on. In the Chapter-House laid buried, Abbot *Chinnock*, who finished it, and (if I mistake not) several of the Priors, and some of the *Obedientarii*.

The Great Hall, or Refectory, was a Room, wherein all the profess'd *Monks* eat daily together. There were in it seven long Tables; about which, joining to the Wall, there were Benches for the *Monks* to sit on. The Table at the upper End was for the Abbot, (when he dined with his Community) the Priors, and the other Heads of the House. The two next Tables were for those Religious which were Priests. The two next were for such as were in Orders, but were not Priests; and such as designed to enter into holy Orders. One of the two lower Tables, that is to say, the lower Table on the Right Hand of the Abbot, was likewise for such as were to take Orders, that the other two middle Tables could not hold; and the lower Table, on the Left Hand of the Abbot, was for the Lay Brothers. In some convenient Place of the Refectory there was a Pulpit with a Desk, wherein one of the Religious, at the Election and Appointment of the Abbot, or other presiding Superior, daily read some Part of the Old and New Testament at Dinner and Supper-time. The Editors of the *Monasticon*, in one of their Cutts, give us the Situation and the imperfect Dimensions of it, and shew that it stood on the South Side of the Cloyster, and tells us that it was 22 Paces broad, and 80 Feet high. Some Part of the Western Wall was standing in *September 1712*.

There belonged three Offices to the Refectory, a little Lavatory, a Buttery, and the Cellar. The little Lavatory was

was the Place where the *Monks* washed their Hands before Meals. This Room had a Cistern in it with Water, Ambrys, and Presses of thorough carved Work, to give Air to the Towels which were there kept. The Buttery, or, as others call it, the Pantry, was a Place wherein was kept the Table Linen, Salt Sellers, and Mazers, that is to say, Drinking Cups, which were, I presume, of Silver,\* because in some Benedictine Abbies beyond Seas, the *Monks* Drinking Cups are of Silver. They held about a Pint, and each *Monk* had his Mazer placed before him in the Refectory clean wash'd and fill'd. These and the like Necessaries were kept in Cupboards, called in those Days Ambrys, which were made of thorough carved Work, to let in the Air, to the End that all Things therein locked up, might be kept sweet. The Cellar was the Place where the Wine, Beer and Ale that was spent in the Community, was constantly kept. The Charge of the Great Hall, and these three Offices belonging to it, was committed to the *Cellarius*, who was another of the *Obedientiarii*.

In which of the Alleys of the Cloyster stood the Fraternity, I cannot tell, but am sure it stood in one of them, and that it was an Apartment for the Novices. In it were several Offices, separate and distinct from the main and principal Offices of the Abbey : Amongst others a Refectory,

\* *Here the Author presumes the Monks of Glastonbury's Drinking Cups were of Silver, because the Monks Drinking Cups in some Benedictine Abbies are so now. But we must not argue from the present Customs to those of Antiquity. I should rather think they were (at least very often) Wooden Cans, such as I find in an old Inventory, taken in Edward the Third's Time, of the Priory of Poghley in Berks, which Priory consisted of Canons Regular of the Order of St. Augustine.*

tory, Common Room, Lavatory and Dormitory. It was built by Abbot *Chinnock*, about six or seven score Years before the Dissolution of Monasteries, and was governed by one of the Priors, who was also Master of the Novices. These were the principal Offices and Apartments in the Cloyster; but, perhaps, there were more. Yet not being certain whether there were or were not, I shall go up Stairs, and survey the Gallery, which (if this Abbey was built as some other topping Abbeys Abroad of the Benedictine Order are, as I presume it was) stood one Pair of Stairs high, and was directly over the Cloyster, and in it was the Library, the Lavatory, the Wardrobe, the Common House, and the Common Treasury.

The Library was the Place, where the Books of the Abbey were kept, How very numerous and full it was of choice and valuable Books, may be gueſt at by what the learned *Leland* reports of it, who ſaw in it Abbot *Whiting's* Time, which could not be above ſixteen Years before the Abbey was diſſolv'd. He ſays, “ That he was  
 “ no ſooner got over the Threshold of the Library, *vix*  
 “ *certe limen intraveram, cum antiquiſſimorum librorum vel*  
 “ *ſolus conſpectus religionem, nescio an ſtuporem, animo in-*  
 “ *cuteret meo, eaque de cauſſa pedem paululum ſiſtebam.*  
 “ *Deinde, ſalutato loci Numine, per dies aliquot omnes fo-*  
 “ *rulos curioſiſſime excuſi. Inter vero excutiendum, præter*  
 “ *alia multa admirandæ vetuſtatis exemplaria, reperi frag-*  
 “ *mentum hiſtoriæ a Melchino ſcriptæ, etc.* but that he was  
 “ ſtruck with Devotion and Aſtoniſhment at the very ſight  
 “ of ſo many Sacred Remains of Antiquity: That he  
 “ believ'd this Library had ſcarce it's equal in all *Britany*:  
 “ That he ſpent ſome Days in moſt nicely examining the  
 “ Shelves, and in turning over the wonderful Pieces he  
 “ there met with, and that, in rumaging he had found,  
 “ among other Books, a broken Piece of Hiſtory written  
 “ by



“ by *Melchinus* an *Avalonian*, who wrote about the  
 “ Year of our Redemption 560. And no wonder it was  
 “ so well furnished with Books, since there belonged to it  
 “ a *Scriptorium*.

The *Scriptorium* was a Place adjoining to the Library, where there were several Monks constantly employ'd in composing and transcribing good Books for the Use of the Library. Though they wrote Missals, Breviaries, \* *Antiphonalia*, and other Books used in Divine Service, and the Leiger Books; yet generally, they were upon other Works, (*viz.*) Fathers, Classics, Histories, *etc.* Doctor *Tanner* brings this Abbey of *Glastonbury* for an Instance of the Care the Monks in general took, to encrease the Number of good Books. He gives us a Catalogue of upwards of fifty Volumes, which were transcribed in one single Abbot's Time. And it is highly probable, there belonged to the Library a Cabinet of Coins, Medals, Precious Stones, and the like Curiosities, such sort of Cabinets being frequently found in Libraries belonging to Abbeys beyond Seas. If there was one, it was committed to the Care of the Librarian, as were also the Library and *Scriptorium*.

The Lavatory was a Place, where the Monks washed their Hands and Faces, and therefore in this Room there was a great Cistern or Conduit with several Cocks, which was always supplied with Water by the *Camerarius*, as he saw occasion, who did also provide them with Towels, which were shut up in Ambrys or Presses of thorough carved Work, to let in the Air. Joining to that Lavatory was the Shaving Room.

\* *Hymns or Anthems, which are sung alternately.*

The

The Wardrobe was the Place, where all the Monks Cloathing and Bedding were kept, and in this Office were the Taylery, where there were Taylors constantly employ'd in making and mending of Habits. This Apartment and the Lavatory were under the Care of the *Camerarius*.

The Common House, or rather Common Room, was a Place where a Fire was kept all the Winter, for the Monks to come and warm themselves at, being allowed no Fire but that only ; except the Masters and Officers of the House, who had their several Fires.

The Common Treasury was the Place, where the ready Money, the Charters, Registers, Leidger Books, Evidences, and Accounts of the Abbey were kept in strong Chests and Presses of Iron, and where Neighbouring Gentlemen (if they pleased) placed by the Abbot's Favour their Deeds or Writings, for better Security. This Place, I presume, had not so much as a Peg of Wood in it, but was all built of Stone to prevent Fire ; and was carefully plaister'd up, in every Chink and Corner, to prevent Rats and Mice getting in. I say I presume it was so built, because the Treasury of the Abbey of *Laycock*, which is in the Neighbourhood of *Glastonbury*, and which is yet standing, is thus carefully built. The Care of the Treasury was committed to the Treasurer, who had for his Assistance, another Monk under him, called the Under-treasurer. The last who bore these Offices were *John Thorne*, and *Roger James*, the two Monks which were executed with Abbot *Whiting* on the *Torr*, for denying King *Henry* the Eighth's Supremacy.

And now I shall lead my Reader up another Pair of Stairs, and survey the Dorter or Dormitory, which was the  
Place

Place where the *Monks* lodged, and had their Chambers. It was built over the Cloyster and Gallery, and had Alleys quite round it. In the Alleys were Doors to each Chamber. Every Monk had his Chamber to himself, which was close Wainscotted but small. In each Chamber there was a Window by reason of the Partition between Chamber and Chamber, but no Chimney. In each Chamber there was a narrow Bedstead, big enough to hold one Person and no more. Upon the Straw Bed there was a Flock Bed, commonly called a Matrafs, a coarse Blanket, a Rug and a Bolster of Straw or Flocks. By the Bedside there was a *Priez Dieu* or Desk to kneel at, with a Crucifix upon it; another Desk and Table, with Shelves and Drawers for Books and Paper, and a Chair at each End of the Dortoir Alleys, and likewise in the Middle of each Dortoir there were Cressets or Lanthorns wrought in Stone, with Lamps in them to give Light to the Monks, when they rose in the Night to their Mattens, or on other necessary Occasions. Dr. *Saunders* and Father *Reyner* say, there were one hundred Religious more or less within this House at the Time of its Suppression, from whence I presume there must have been, at least, two Dormitories, to contain Cells enough for so numerous a Community. For I cannot conceive how there could be above 48 Cells in a Dormitory. The Dortoir or Dormitory was under the Care of the *Camerarius*.

The Infirmary was an Apartment for the Sick, and therefore as soon as any of the Religious sickened, they were conveyed hither, where they had Fire and all other Conveniences that can possibly be imagined, as well for this as the other World: St. *Benedict* in his Rule expressly commanding his Children, above all Things, to take care of the Sick, and that they should serve the Sick, as they would serve Christ himself. There belonged to this A-



partment a Chappel, several Chambers with Furniture fit for sick People, a separate Common-Room, a separate Kitchen, the Dead Man's Chamber, which was the Place where the Dead were carried, as soon as in Decency they could be removed out of their Beds, where the Corps laid, till it was wash'd, cleans'd and clothed in the Habit, that it might be conveyed to the Church to be exposed and interred. Whether there were any Apothecary's Shop and Physick Garden belonging to this Infirmary, I cannot say. But 'tis highly probable there were; since I have seen such Conveniences in Monasteries of far less Account than this of *Glastonbury* was, from whence the Neighbourhood, particularly the poor sort of People, have their Drugs and Medicines *gratis*. This Apartment was under the Care of the *Infirmarius*, who had a Cook and other handy Servants under him to assist him in the due Execution of his Office.

I flattered myself, that I should give a pretty good Description of the Abbot's Apartment, but not measuring it when I was upon the Spot, I find it will be also imperfect. For the Notion I have of its Dimensions does not agree with the Platform we have of it in the *Monasticon*. However, what I shall say of it, I hope will be sufficient for the Reader to form an Idea of it, though I do not give him its Dimensions. Some Part of it was taken down, and the best Materials employed in Building a little neat new \* House on the South-West Side of the Inclosure. It stood, as I have already observed, South of the Great Hall, and the main of the Building ran North and South. The Front of it was towards the West, and was built almost in the Form of a Great Roman E, only at the

\* This House is now made a Coffee House for the Reception and Convenience of those who bathe and drink the Waters at the Chain-Gate.

North

North and South End of it, it jutted out some Yards at each End. It was only three Stories high, and, as near as I can remember, had ten large Stone Windows on each Floor in the Front. To come into this Apartment you mounted half a dozen or more large handsome Stone Steps, which let you into several stately Rooms,, which for the most part, were all wainscotted with Oak, the Cieling as well as the Sides of the Room, In divers Pannels of the Wainscot (particularly in the Cielings and over the Chimnies) there were neatly carved the Arms of *England*, quarterly *France* and *England*, and the Coat of Arms of the Abbey, which was *Vert, a Cross Batoone Argent*, in the first Quarter, our Blessed Lady, with our Saviour in her Right Arm and a Scepter in her Left, all Or, being the Coat of Arms, that was borne by our famous *British* King *Arthur*, who, in all likelihood, honoured this Abbey so far, as to bestow this Coat upon them. But to return to the Apartment. Up one Pair of Stairs, at the South Eastern End of this Building, stood, as I was told, the Abbot's Bedchamber. It was, as near as I can guess, about eighteen Feet in Length, and about fourteen in Breadth. It had in it an old Bedstead, without Tester or Posts, was boarded at Bottom, and had a Board nailed shelving at the Head. This Bedstead, according to the Tradition of the Place, was the same that Abbot *Whiting* laid on, and I was desired to observe it as a Curiosity. This Apartment was much out of Repair, when I saw it. It rained in in many Places, by the Roof's being faulty in many Places. Several Pannels of the Wainscot were shattered. The Windows were much broken, and some of them were unglazed. I enquired how it came to lay so neglected, and was answered, That it laid some Years empty, no body caring to live there, it having been observed, that never any body, that had dwelt there, had ever thrived. Nay, I was then told, That the Inclosure there had never

continued in one Family thirty Years together, since the Abbey was dissolved. To this Apartment belonged a Garden, and two Stables, one for the Abbots Saddle Naggs and Geldings, and the other for Mules and Horses for his Horse Litter.

I can scarce form to myself an Idea of the King's Lodgings. *Leland* assures us there was here such an Apartment, but does not tell us, whether it was part of the Guest House, or a distinct Building from it. And all that I know more of it is, " That King *Edward* the First and  
" his Consort Queen *Elleanor*, with their Retinues, came  
" hither in *April* 1278, and were conveniently lodged during their Abode, and were here magnificently entertained at the Expence of the Abbey.

The Guest House was an Apartment for the Entertainment of Strangers, and Reception of Travellers. Here all Persons from the Prince to the Peasant were entertained according to their Rank and Quality, and none were brow-beaten or commanded to depart, if they were orderly and of good Behaviour. They were obliged to this Hospitality by the 53. Chapter of their Rule, where they are commanded to receive all Comers, as they would receive *Christ* himself, who hereafter will say, *I was a Stranger, and you took me in.*

There was in this Apartment a noble Hall; several good Lodging Rooms very clean kept and well furnish'd, that they might not be unpleasant to the Guests; a Cellar well stored with Wine and Beer; a Stable furnish'd with good Hay and Provender; and, in a Word, there were here all the Conveniences, that might be met with in an Inn (nay I may say in a Nobleman or Gentleman's House) and all to be had *gratis*. For this Reason, I shall here observe



serve from Mr. *Aubry*, " There were no Alehouses, nor  
 " yet Inns, before the Reformation, but upon great Roads.  
 " For when they (*the People*) had a mind to drink (con-  
 " tinues that Author) they went to the Frieries, and when  
 " they travelled, they had Entertainment at Religious  
 " Houses for three Days, if Occasions so required. This  
 Apartmentt was committed to the *Hospitalarius*, who had  
 under him a Butler, Grooms and other proper Servants to  
 help him in the Execution of his Office.

The *Eleemosynarium*, or Almonry, was a Place where  
 the Alms of the Abbey were distributed. Here not only  
 the Poor of *Glastonbury*, but even all the Poor of the  
 Neighbourhood found Relief. " For whilst Monasteries  
 " stood (we are told by Sir *William Dugdale*) there was no  
 " Act for the Relief of the Poor, so amply did those  
 " Houses give Succour to them in Want, whereas in the  
 " next Age, viz. *A. D.* 1596, 39th of *Elizabeth*, no less  
 " than eleven Bills were brought into the House of Com-  
 " mons for that Purpose." To distribute these Alms,  
 there was always a grave *Monk* called *Eleemosynarius*, or  
 Almoner, whose Business it was likewise to make an En-  
 quiry after the sick, feeble, antient and disabled Persons in  
 the Neighbourhood, and such as were asham'd to beg,  
 whom he bountifully relieved, as well as those who came  
 to the Almonry. The Almoner (if I mistake not) was  
 Overseer also of the Hospital of the poor Women, which  
 was founded by Abbot *Beere*.

I take the Apartment of the Clerks of our Lady, to  
 have been a little College of Secular Priests, endowed with  
 Rents and Allowances to say Mass daily for the Intention  
 of the Founder at some Chapel or Altar in the Church,  
 particularly at the Chapel of our Lady. All that I know  
 more of it, is, that it was built by Abbot *Beere*: That  
 these

these Priests there lived under Regular Discipline, and were subject to the Abbot, who provided them with all necessary Conveniencies.

The Boys Apartment was a kind of Seminary for Youth to be taught their *Christian* Doctrine, Musick and Grammar Learning, by which Means they became fit for the University. What Number there were of them, I cannot tell, but find they served in the Church as Choristers, and were here found with all Necessaries *gratis*. There belonged to this Apartment a School, Dormitory, Hall, &c. The Care of these Boys and their Apartment was committed to one of the *Monks*, who was their Master, who had a Cell in their Dortoir, and lay constantly there, to keep them in Order.

I am now come to the Kitchen, which is the only entire Building that remains. By it one may give a Guess what a stately Abbey it was before its Overthrow. It is all built of Stone, and hath not so much as a Peg of Wood about it, for its better Security from Fire. The Outside of it, as it appears by the Cut in the *Monasticon*, is a four Square, and the Inside of it is drawn into an eight Square Figure. There are in it four Fire Hearths. The Inside of this Kitchen is 20 Feet high to the Roof, which runs up in a Figure of eight Triangles, equal and equilateral, on the Top whereof there is a Sort of Lanthorn, not unlike those we have now in the Colleges of *Oxford*, or Inns of Court; to which Lanthorn I conceive, by some Means or other, the Smoak of the four Hearths was conveyed. On the East and South are two great Doors, and in the Squares, opposite to the Doors, there are two large Windows, if I remember well. There remains no Sign of any Dresser or Pavement, and it is at present made Use  
of

of for a Barn or Stable. \* It is generally said this Kitchen was built by Abbot *Whiting*, and I presume this is the right of it, since I find nothing to the contrary. Every *Monk* of the House served a Week in the Kitchen, as it came to his Turn, unless he was in a Post, wherein he could be more serviceable to the Community, or was prevented by Sickness. This *St. Bennet* enjoined his Children, to the End they might all of them have an Opportunity of assisting and serving each other. He was called *Dispenser*, and his Business was to appoint what Diet was to be dress'd, to carve the Portions for the Community, and to book down the Papers and Bills that related to his Office.

### *Of the Dissolution of the Abbey.*

**K**ING *Henry* the Eighth having cast off the *Pope's* Authority, and declared himself supreme Head of the Church of *England*, either by Threats, Violence, or Tyranny, or else by Presents, Promises and Persuasions, seized upon and invaded all the Monasteries of the Kingdom.

The venerable *Richard Whiting*, Abbot of this Monastery, had Courage enough to maintain his Conscience, and run the last Extremity. It seems neither Bribery nor Terror, nor any other dishonourable Motives, could prevail upon him to surrender his Abbey. To reach him therefore, the Oath of Supremacy was offered him at *Wells*, which, though he refused, he was dismissed, and

\* It is vulgarly reported, the Reason this Kitchen was built all of Stone, was owing to King *Henry's* threatening to set the old one on Fire.

suffered



suffered to go at large : And thus being upon his Return to his Monastery, and not suspecting any further Misfortune, he is said to be seized, to be dragg'd up to the *Torr*, and there hanged and quartered, without being allowed the Liberty of taking Leave of his Convent, which he earnestly desired. Two of his Monks, *Roger Jacob*, alias *James*, and *John Thorne*, were there executed with him. They were charged with giving him ill Advice, and bringing him to such an obstinate Inflexibleness. We have this Account from Bishop *Godwin* and Mr. *Collier*.

This Execution happened on the 14th of *November*, 1539. Shortly after, the poor *Monks* belonging to this Abbey, were turned out into the wide World to seek their Fortunes, and this rich and goodly Abbey, surpassing in Value and Antiquity all the Abbeyes in *England*, (excepting *Westminster* Abbey) was demolished. Nothing now being left but vast Ruins, discovering its former Grandeur; though the Fabrick of the Chapel of St. *Joseph* of *Arimathea* is still almost entire, except the Roof, and the great Arch, which separated the Chapel from the spacious Portico that led to it, which are broke down, as well as the Pavement, quite into the Vault underneath ; it is an Ob-long, curiously wrought after the Gothick Style : At each Angle was a Tower, terminated in a lofty Pyramid of Stone, having a Stair-Case within.

The Abbey, at its Dissolution by King *Henry*, was valued at 3311 l. 7 s. 4 d. per Annum, according to Sir *William Dugdale* ; but according to *Speed*, at 3508 l. 13 s. 4 d. It lay near a dozen Years after its Dissolution waste and desolate ; but in the Year 1250, the fourth of King *Edward's* Reign, the Site of it was granted to *Edward Seymour*, Duke of *Somerset*, and afterwards by Queen *Elizabeth* to Sir *Peter Carew*.

*An impartial History of the Properties  
and Uses of the MINERAL WATERS  
at Glastonbury.*

THE antient Magnificence and Glory of the Abbey, whose noble and stupendous Ruins attract Awe and Veneration to this Day, can be exceeded by nothing but the present Fame of the Waters, which surpasses all Description and Belief; and whether their Merits may not equal their Fame, will be difficult to determine.

The present irregular Method of drinking them is likely to prove more pernicious than salutary, no Attention being given to the due Use or Application of them, but they are drank by all Degrees of People of both Sexes, both young and old, and in all Disorders, as a Panacea or Universal Medicine: The Numbers of People who are now on the Spot, some of them of Fashion and Distinction, who have been at the Trouble and Expence of residing there, drink it without Rule or Advice, each individual prescribing for themselves, and patiently expecting from the Cures already effected by it, Relief for their Maladies: This indeed was the Method first used to reduce Physick into an Art, that Men of Sagacity, Diligence, and Application, might leave Posterity a Foundation for future Improvements. Hence it was *Hippocrates* deduced his Practice, and left us those excellent Aphorisms, which to this Day are allowed to be the Criterion of Physical Knowledge, and from which none of our greatest Physicians (notwithstanding all our Improvements in Anatomy, Chymistry, Philosophy and Mathematicks) durst deviate: But how much is it to be lamented, so noble, so useful an Art should decline, and dwindle into Contempt, in an Age wherein even our Mechanicks boast themselves equal, if not superior in Understanding to the wise King of *Israel*: That this does not

proceed from Want of Men of sufficient Abilities, is certain ; that it should proceed from Indolence would be a severe Censure, and to suppose it owing to self Interest greatly invidious.

We must then defer discussing this Point till a farther Opportunity, and since abler Pens will not undertake to account for the Properties and Uses of these celebrated Waters, endeavour to give the World some few Hints from a History of Facts properly attested, and some Experiments made on the Waters, what Benefit may be expected from the Use of them : That their Mineral Qualities are natural, must be granted, since never less Artifice was used by any People ; they are not fond of imposing the Dream and Miracle on you ; they rather appear indifferent about it, neither giving much Attention to the real Merits of the Water, or their own Interest.

The *Blood*, or *Chalice Well*, lies on the North Side of the Hill near the Foot of it : In this Well arises two Springs, one much more strongly impregnated than the other, and probably of different Properties ; though at present this cannot be determined, the Springs arising too near each other, to make any accurate Trials separately on either ; though both blended together, make a strong Mineral. Somewhat higher on the Side of the Hill, inclining to the South-West, arises another Spring, equal in its Mineral Properties to those of the Well ; and still further South-West, you have a fine soft Water, probably impregnated with Lime or Chalk-Stone, from its uncommon Smoothness : These all join at the Foot of the Hill, and form one common Stream, from whence running openly for a considerable Distance through the Street, and after that thro' several Meadows \* and the South Part of

\* *The Water taking this Course, cannot reasonably be supposed to partake of any Animal Substances, it running by the Side, and not thro' any Part of the Inclosure that was appropriated for the Burial of the Dead.*



the Abbey, it appears again at the *Chain Gate*. The Water from the Spout or Shoot varies little from the Weight of common Water, but that from the *Blood*, or *Chalice Well*, weighs eight Grains specifically heavier.

I could here offer some Reasons why the Medicinal Qualities of the Water must be full as efficacious at the Foot of the Hill, as at the Spout or Shoot where it is drank at present; but the World being so much prejudiced in Favour of that particular Spot, will not offend their Ears with the ungrateful Subject, but only observe, That at the Spout can receive no other Properties than that at the Foot of the Hill, but Dilution; which might be more decently and medicinally effected at the latter Place, with a proper Mixture of that fine smooth Water abovementioned; for neither the strictest Examination or Situation of the Place can afford one solid Reason to suspect any Spring arises between the Foot of the Hill and the *Chain Gate*; indeed it may be said the Benefits already received, has been from that of the *Chain Gate*; but this is easily answered, the Multitude being directed to drink it there, and from the general Impression the Dream has made on them, care not to examine their own Senses, whether it might or might not be more salutary at a different Place: This will not appear Whim or Conjecture, if ever any sagacious Physician should see convenient to settle there, and reduce it to any regular Method.

The Water of *Chalice* or *Blood Well*, ferments strongly with Oil of Vitriol; that arising from the Bottom much stronger than that on the Surface, where both are blended together; the Ebullition of that from the Side of the Hill, is nearly equal to that taken from the Surface in the Well, and that from the Spout scarce discovers any Motion more than in common Water, but as all Waters differ in Quality from the different Beds or Strata they run thro', or leave many of their Mineral Qualities behind them, it is not at

all unlikely this may be the Case of the Spout Water ; for was observed before, there can be no essential Difference between that at the Spout, and that at the Foot of the Hill ; but being rendered weaker by Dilution, and leaving some of its Mineral Qualities behind it.

\* The Water being mixed with fixed Alkaline Salts, grows viscid, and precipitates a white Substance with Salts of the Urinous Kind ; it likewise tinges the Sides of the Glass with a dirty Colour, after standing some Time mixed with a Solution of Lead : These and many other Experiments made on the Spot, may determine us what Mineral Qualities are contained in it, at least the most predominate ones, and granting that Alum, Copper, and Lime or Chalk-stones, &c. † have any Share in its Composition, it may not be difficult to account for the many surprising Cures it has effected, when we examine the different Properties of these Substances, and consider that Mineral Waters, when under proper Regulations, exert themselves in a peculiar Manner as Alteratives, infinitely superior to the most elaborate Productions of Art.

I hope from the foregoing Premises, neither an implicit Faith, nor an implicit Incredulity, will be imputed to me ; both Extrems are equally to be condemned, and on so important a Subject as the *Health* of Mankind, highly deserves the serious Attention of our *Literati*, that *Gothic Ignorance* may no more prevail among us.

\* *These Tryals were made on the Water at the Chain Gate.*

† *Arsenic is found in great Quantity on the Mendip Hills, in the Neighbourhood of Glastonbury, so that it can be allowed no improbable Conjecture to suppose these Waters retain some small Share of such Substances ; nor does many of the Experiments made on the Waters, in the least contradict such an Assertion.*

Wa-



Waters impregnated with Alum, require great Skill, Judgment, and a perfect Knowledge of the Animal Oeconomy, to manage them discreetly : They act on many Constitutions as strong Poisons, and are not to be given but with the greatest Deliberation, and an intimate and long Acquaintance with the Patient, to examine whether the Juices are full and turgid, active or dormant, acid or alkaline, or putrefactive.

These are weighty Considerations, and must be strictly attended to, before any true Judgment can be formed in what Disorders the WATERS may be serviceable, and in what Constitutions they may be drank with Safety, whether they may be drank from the Well, or any other Place, and what Degree of Dilution they require in the different Disorders they are intended to cure, when to lessen and when to increase their Quantity, and at what Distances of Time they act best as Alteratives, or how or when they may prove purgative, as shall be judged most conducive to the Cure of each particular Disorder.

For Want of these Observations, it has already proved fatal to some, and, it's fear'd, may to many others : But this cannot be altogether attributed to the Insalubrity of the WATERS, but to the present rash and inconsiderate Method of drinking them : \* The Strength of Imagination in some, and Credulity in others, have so infatuated the Multitude, that an Attempt to undeceive them, would prove equally vain and fruitless ; but setting aside Dream and Miracle, Superstition and Ignorance, let us candidly examine whether the Effects of Alum, Copper, &c. made medicinal by Chymical Processes, are not nearly the same

\* *I saw a Farmer, (in the warmest Day this Summer produced) after drinking the Water, fill his Boots full of it, when at the same Time the Sweat was trickling down his Cheeks like a Shower of Rain.*



as those wrought by drinking these celebrated WATERS. Every Surgeon knows what surprizing Cures are frequently performed by them, and must confess their Art cannot be carried on without them : Alum is drying, astringent, and incrassating ; it stops Hæmorrhages, and is used by some for the Cure of Agues. “ A Solution of Copper, (says the great Mr. Boyle) notwithstanding its many deleterious Qualities, cures the Rickets and many other Disorders proceeding from a Weakness of the Solids.” The celebrated *Boerhaave* gives many Processes of it, with their Uses ; and *Pitcairn* recommends even Arsenic to be given internally in a Dysentery. *Boerhaave* tells you a Solution of Copper, \* with an Acid, has a surprizing Emetic and Purgative Quality in some Constitutions, and in others is rendered a very efficacious Alterative ; that the most virulent sanious Ulcers being washed with such a Liquor, are cleans’d, dry’d, and heal’d by it ; that mixed with a neutral Salt, it is the famous Anti-Epileptic for Children, a few Drops of which given fasting, moves by Stool, excites Nausea, has a wonderful Effect on their tender Stomachs, quickens them, dislodges Phlegm and Mucus in the Stomach and Intestines ; by which it destroys Worms, cures Epilepsies, and is serviceable in most bad Habits of Body. That preparing a Tincture from it with a Volatile Alkali, the Patient taking three Drops fasting in a Glass of Mead, and by Degrees increasing it to twenty-four, he cured a perfect Ascites, such a prodigious Discharge of Urine being excited, it ran as out of an open Cock, and the Integuments of the Abdomen became so loose, they might be wrapped over one another ; a restorative Regimen being directed, the Patient enjoyed a perfect State of Health for many Years after. He likewise tells you, that in all weak, acid, watery, cold, mucous, pituitious Disorders, this

\* *Vide Boechh’s Chem. B. 2. P. 132. 3. 4.*

Tincture is used with Success; that it opens, attenuates, warms, and proves a most powerful and speedy Diuretic.

I hope this will be sufficient to prove the Analogy between the Chymical Processes of these metallick earthy Fossils, and the Mineral Qualities of the *Glastonbury* WATERS, which is sufficiently demonstrated on attentively considering the Cures attested before the Mayor of that Town.

It may be expected I should here lay down some Rules for regulating the drinking of these Waters, but till Time, Experience, and a farther Knowledge of the Properties of these VVaters, afford a more favourable Opportunity, that cannot properly be done. But I shall observe here, that as the Cure of all Chronick Disorders are best effected by Alteratives, People ought to be cautious they are not over much purged by the VVaters; and in those particular Constitutions, where they cause a Constipation of the Bowels, it would be convenient to take now and then some lenient aperitive Medicine, that the Mischiefs proceeding from Costiveness may be prevented. Some further Cautions and Directions may be gathered from what I shall remark on the following Cases.

Having given the most impartial and accurate Account of the Properties of the *Glastonbury* VVATERS, I shall now endeavour to illustrate it further, by producing a History of Cases properly attested, and registered in the publick Records of that Town.

As to Mr. *Matthew Chancellor's* Dream, it would be needless to mention it here, the VVorld being well acquainted with it from the great Number of printed and Manuscript Accounts of it, already dispersed over the whole Kingdom: I shall only observe, it has not much contributed either to establish the Credit of the VVaters, or the real Interest of the Town; for though in the Beginning (from the Impression the Relation of the Dream  
(made

made) Multitudes, exceeding all Credibility, resorted there, yet, after the Loss of some Lives by the rash and imprudent Method of drinking the Waters, the Miracle ceas'd. The Inhabitants of the Place are so well convinced of the Truth of this, that the Majority of them treat *Chancellor's* Dream, and the Cure likewise, with great Indifference; nor from the strictest Enquiry, could I find any Person would take on them to assert how many Years he had been afflicted with an *Asthma*, how severe his Case was, or that he had been ever known to apply for any regular Advice: However, as the Hero of the Story, I shall give my Readers his Affidavit:

May 31, 1751.

Matthew Chancellor *made Oath* before the Mayor of Glastonbury, that he was perfectly cured of an *Asthma*, under which he had laboured for almost thirty Years, by drinking a quarter of a Pint of the Waters from the Chain Gate, every Sunday Morning (and at no other Time) seven succeeding Sundays.

Signed, Matthew Chancellor.

Thomas White, Mayor. Attested R. Blake

Mrs. Fussel likewise deposed, that she had been cured of an *Asthma* and Dropsy, with which she had been afflicted upwards of nine Years, by drinking half a Pint of the Waters for seven successive Sundays; and that she drank neither more nor less than seven half Pints.

Margaret Fussel.

Thomas White, Mayor.

Mrs. Fussel is a Woman of Credit and Reputation, whose Character is well established, and her Veracity to be depended on: In whose Conversation appears nothing artful or designing; and of the Reality of whose Cure, there is no Dispute: She was first attacked with an *Asthma*, about nine Years since, which increasing daily, she apply'd for Advice



Advice to an Apothecary in the Town, and after this to a Surgeon in the Neighbourhood, who attempted a Cure, but in vain : Her Disorder still gaining Ground, she had Recourse to a very eminent Physician, to whom the VWorld is much obliged for many curious Observations in the *Materia Medica* ; who very ingeniously told her it was a true *Spasmodick*, or *convulsive Asthma* ; and after prescribing her a proper Regimen, which was continued for some Time without Effect, declared her Case incurable.

Under these unhappy Circumstances she continued without any Probability of Relief ; till a Year or two after, to render her Case more deplorable, she grew anasarcois, or dropical ; and of Consequence, by the Quantity of VVater lodged in the Abdomen, contracting the Cavity of the Thorax, or Breast, by its Pressure, her *Asthma* increased with so much Violence, that every Fit was judged by her Relations and Neighbours to be the last to put a Period to her Misery, for she was frequently obliged to be brought down in the Middle of the Night out of her Chamber into the open Air of the Garden, to enable her to draw Breath. Mr. *Chancellor's* Dream, and the Report of his Cure, made little Impression on Mrs. *Fussel* for some Time, till by the repeated Advice of her Friends, and the Desperateness of her Case, she was induced to make the Experiment : Half a Pint was drank for three *Sundays* successively, without any sensible Alteration, either by Stool, Urine or Spitting, and without either Pain or Sicknes ; but on the fourth *Sunday* it discover'd its Diuretick Quality, by the large Quantity of Urine which was then discharged : She continued to drink the Waters only once a Week, on a *Sunday* ; and no Arguments could prevail on her to drink it oftener than the Dream expressed ; yet, notwithstanding the small Quantity of the Water drank, and at the Interval of a Week between, it operated strongly by Urine ; and the sixth *Sunday* she was so much recovered, as to drink them

on the Spot, and since the seventh *Sunday* she has continued entirely free from her Complaints, though she has never drank the Waters since, save once or twice, to oblige a Person who lodges with her : She has likewise walked above a Mile and a half at one Time, and even to the *Torr*, which stands on a very high Hill, very difficult of Ascent, tho' before for some Years she had not been able to walk across a Room.

These Facts are incontestable, and as such must prove the Medicinal Qualities of the Waters, beyond all Contradiction; and these Effects of the Water in such small Quantities, and at such Distances of Time, is very uncommon, and not easily to be accounted for, it far exceeding the usual Effects of Diureticks, or the known Properties of any Chalybeat Waters.

*George Nott, of the Town of Bewdley, in the County of Worcester, was violently afflicted with an Asthma for 20 Years and upwards, which was deemed by the Physicians who attended on him, Scorbutick ; by their Advice he visited the Spaws of Cheltenham in Gloucestershire, and Harragate in Yorkshire, but found no Relief till he made Use of the Glastonbury WATERS ; which, in seven Weeks, cured him of his Disorder.*

George Nott.

Thomas VWhite, Mayor.

*Mrs. Stevens, of Crewshole, in the County of Gloucester, hereby certifies, that for six Years and upwards she had been afflicted with a most difficult and troublesome Respiration, attended with a violent Wheezing, and preternatural Elevation of the Scapula, and all the Symptoms of a confirmed Asthma, and had taken many Medicines without Effect ; that about four Months since she sent for the Glastonbury Waters, from the Chain Gate, and after drinking them for six Sunday Mornings, she expectorated freely, which before could not be procured*



*procured by Medicine ; that she now uses Exercise with Ease and Pleasure, and is very seldom troubled with a Cough,*

*Dated June 22, 1751.*

*Anne Stevens.*

*Attested before R. Blake, Justice.*

In the three preceding Cases may be observed, in the first a Diuretick Quality, in the second an Antiscorbutick, and in the last, that it powerfully promoted Expectoration or Spitting : In extempore Prescriptions, we often find Alteratives, Diureticks, and Expectorants, blended together ; and that these should act seperately, as the Humours are more or less turgid, active, or dormant, is not at all strange, but well known to happen by all Physicians in Practice.

That the *Glastonbury Waters* are a Composition of many Minerals, is certain, though perhaps all their Properties have not yet been discovered ; from hence arises the great Difficulty of prescribing any general Rules for the Use of them ; it must depend wholly on the Age, Season, Temperament, and Constitution of the People who use them : Indeed Observation has made it appear they are less serviceable in the Bilious and Sanguine, than in the Cold and Phlegmatick ; and that in Constitutions where Acidities prevail, they act as Antimonials ; which, though a very powerful Alterative, in such Habits become highly Emetic and Cathartic : The following is a very singular Instance of its acting as a Cathartic :

A young Lady of the first Rank in the County of *Somerset*, had for many Years Swellings under her Jaws, and, one particularly large under her Chin, supposed to be a Species of the Evil : A very eminent Surgeon in *Bath* was consulted on the Occasion, and Miss was for some Time under his Management to little Purpose. About a Year and half since, the young Lady being in *Bristol*, this Swelling greatly increased, all the other centering in that under the



Chin. On Application to a very old and skilful Practitioner in that City, who has acquired a very high and deserved Reputation, Assurance was given of a Cure in a few Weeks: With this pleasing Prospect, the young Lady submitted herself to his Treatment, under whose Care she remained fourteen Months; but instead of Relief, found her Disorder much increased: On her Return Home, there was one continued large hard Swelling from Ear to Ear, so great, that her Chin could not be seen, the Veins appearing black, and her Throat was so affected, that eating was very painful to her.

This Disorder was removed, and almost perfectly cured, by the Use of the *Glastonbury* WATERS, after drinking them six Weeks; the Wound at first discharged plentifully, and, after seven or eight Days, gradually healed as the Swellings abated: It is now entirely whole, and very little Appearance of any Swelling remains: She continu'd for some Time afterwards to bathe the Part once every Day with the Well Water, and to drink of that from the Spout or Shoot three Times every Day, at Seven in the Morning, at Twelve, and at Four in the Afternoon.

There are many extraordinary Circumstances attending this Case: In the first Place, half a Pint a Day was drank, without any Effect; but when repeated three Times a Day, it kept her in almost a continual Purging, and soon made a visible Alteration in the Disorder; which being nearly eradicated, the Water had little or none of its wonted Effects. Her Habit of Body was likewise quite altered by the Use of it, from being pale, thin, and sickly. She is become blooming, chearful, and sprightly, and her Jaw, Chin and Face, has continued since entirely smooth and sound.

As this Case is so remarkable, I shall observe that the young Lady, from her Infancy, had been afflicted with Glandular Swellings, and that it increased with her Years,  
and

and undoubtedly at the Time of her beginning to drink the *Glastonbury* Waters, the Humours were full and turgid, and Nature had duly prepared and fitted them for Expulsion; otherwise we shall find it very difficult to account for the different Operations of the Waters, at the Time the young Lady first began to drink them, and their losing their purgative Quality at the Decline of the Disorder, when the Swellings abated. But notwithstanding the Event proved favourable for the young Lady, I should rather have depended on the Opening and Alterative Properties of the Waters, than to have risked the many Mischiefs attending over much Purgings.

The following Case, if not similar, is very analogous to the foregoing, and sufficiently evinces what Success may be expected from the Alterative Qualities of the Waters, without running any Hazard from too great a Purgation, or by the too frequent Use of them.

*A Child of Captain Colquhoun's, Commander of a Guinea-man, in the Bristol Trade, was seized with the Small-Pox in December last; after which, a violent sharp Humour fell into the Right Arm, which rendered the Bone carious, and four Exfoliations were taken from it by the Surgeons who attended the Child: After this, a Flux of Humours fell on the Eye, which threatened a Cataract, and no Encouragement was given by the Gentlemen who had been applied to on this Occasion. About seven Weeks ago, Mrs. Colquhoun brought the Child to Glastonbury; where, by drinking the Waters, and washing the Parts affected, the Child received a perfect Cure.*

Rebecca Colquhoun.

Dated June 22, 1751.

THOMAS WHITE, Mayor.

Nature not being strong enough in the Child, a perfect Depuration was not made during the Small-Pox, which  
fre-

frequently happens ; but this obstinate Case was wholly relieved by the VVaters, acting only as any other mild Aperient Medicine might have done ; and the Child still continues in perfect Health : An evident Proof, I think, that these VVaters are to be more safely depended on as Alteratives, than too precipitately using them as Purgatives.

James Smith, a Lancashire Man, by Trade a Weaver, lately belonging to the Third Regiment of Foot Guards, deposed, that about nine Years ago an Abscess fell into one of his Legs, after a violent Fever, and that soon after his other Leg broke out in the same Manner ; so that after lying in Hyde-Park Infirmary for some Time, and no Prospect of a Cure, he was discharged ; at which Time there appeared no less than forty-two Running Ulcers in both Legs. He after this was admitted into St. Thomas's Hospital, and turned out as incurable ; when coming to Glastonbury, and bathing and drinking the Waters there, his Ulcers are all healed, and the Cutis firm ; that there remain no Signs of any Wound, but a universal Redness over both Legs. A Leprous Disorder, with which he had been likewise afflicted, is wholly removed by the Use of the Waters.

James Smith.

Dated June 30, 1751.

THOMAS VWHITE, Mayor.

James Smith, for a few Days after coming to Glastonbury, drank the VVaters at the Chain Gate ; but finding no sensible Evacuation produced by it, drank them three Times a Day from the Spout at the Foot of the Hill, which purg'd him so violently, that nothing could justify the Use of it so frequently, but the Goodness of his Constitution, and his firm Belief of being cured by it. His VVounds were likewise first washed with the VVater at the Chain Gate, and afterwards with that at the Foot of the Hill.

John



John Perry, of Smithorp, in the Parish of Church-Tauton, in the County of Devon, certifies, that after the Measles, with which he was seized about four Years ago, a violent Flux of Humours fell into both his Eyes, which afflicted his Sight to so great a Degree, that he was obliged to leave off Business, being almost blind, and a most dreadful Head-ack attending it : He applied to several Physicians, which proving of little or no Service, about five Weeks since he came to Glastonbury ; where, by frequently washing his Eyes, and drinking the Waters, he is so far cured as to see to thread a Needle, and the Humour which flowed to his Eyes is almost dried up.

John Perry.

Dated June 23, 1751.

Attested before R. Blake, Justice.

Elizabeth Mugridge, of Minehead, in the County of Somerset, deposed, that having a very sharp Humour for twenty Years and upwards in one of her Legs, which form'd several Running Ulcers, and having applied to many Surgeons in that Neighbourhood for Cure, without Effect, she came to Glastonbury about six Weeks ago ; and by drinking the Water, and bathing her Leg, she is now perfectly cured.

Elizabeth Mugridge.

Dated June 23, 1751.

Thomas VWhite, Mayor.

R. Blake, Justice.

Mrs. Lovegrove, of Ballance-Street, in the City of Bristol, made Affidavit, that in September 1749, she lost the Use of all her Limbs ; her Hands and Fingers being greatly contracted, and rendered useless to her by the Violence of her Disorder, and large Pits formed on the Backs of her Hands and Wrists ; her Complaints after this proceeded downwards, and affected the lower Parts, that she had been so greatly weakened by it, as obliged her to be fed, nursed, and helped

in

*in all Respects for the Space of eight Months ; that she received some Relief at Bath, but found no perfect Cure, till coming to Glastonbury, she bathed and drank the Waters there, and after the Space of six Weeks received a perfect Cure, being restored to the Use of all her Limbs, and her Hands become quite plump and full. The Waters purged her for three Weeks violently ; but, after the fourth Week, did not purge her at all.*

Elizabeth Lovegrove.

Thomas White, Mayor.

This Case appears to have been truly scrophulous, and was healed by the great Alterative Properties of these Waters ; but as this Word has been so often mentioned, it might not be improper to give our Readers an Idea of what is understood by the Term Alterative.

Alteratives are employed in correcting Matter that is faulty as to Quality ; but because the Matter to be corrected in Diseases may be faulty in different Respects, it is plain there must be various Species of Alteratives adapted to the various Effects of the offending Matter ; for if the Juices of a Human Body (which in their natural State are benign, mild, and Balsamick) should acquire a corrosive Quality, or assume a hot, subtile, sulphurous Intemperature, or become viscid and tenacious, or over acid, or corrosive, in such Circumstances Alteratives of different Kinds should be administered ; Absorbents for imbibing, and blunting the acid ; temperating Medicines for dissolving, and attenuating the thick and viscid Juices, and Demulcents for sheathing and mitigating the burning and corrosive Acrimony ; Alteratives then are divided into three Classes, Absorbents, Demulcents, Incisers, or Attenuants.

From this last Property we may easily account for the many wonderful Cures performed by the *Glastonbury Waters*. The Virtues of attenuating and incising Medicines are so extensive, that from the great Variety of their Effects,

fects, they are ranged under different Denominations; when tenacious viscid Humours not only stagnate in the Cavities of the Vessels, but stuff up and obstruct the small Tubes of the Intestines, and Mysterly; these Medicines by their inciding and attenuating Quality disengage the impacted Humours, remove the Obstructions, and for this Reason may be justly called Aperients, since they produce that Effect: they also deserve the Name of Antiscorbuticks, and Purifiers of the Blood, for since the Purity, and good State of the animal Juices depend on the due Secretion and Excretion of superfluous and recrementitious Matter; and since this cannot be carried on when the small capillary Vessels of the Glands, and Emunctories are blocked up by viscid and tenacious Humours, 'tis plain those Medicines which are endowed with a Power of inciding viscid Juices, and removing Obstructions, must not only be great Purifiers of the Blood, but also Preservatives against the Scurvy; in which the Juices are of a bad Quality, and loaded with various heterogeneous, viscid, salt sulphureous Particles.

Now since Attenuants produce such different Effects, these WATERS, which are very eminently possessed of such Properties, should be drank under the Directions of some Physicians, who ought to know what Quantities, and at what Distances of Time the Patient in each particular Case should make Use of them as Aperients, or otherwise. But it must be here observed, these Properties do not exert themselves so effectually when the Waters are kept any Time, as they do on the Spot; of the Truth of which the following Experiment will be a Proof. Eight Drops of Oil of Vitriol were dropped into a Gill Glass of the Water, immediately on its being taken out of the *Well*, which caused a violent intestine Motion, nearly equal to that when the Juice of Lemons are mixed with the Salt of Wormwood, excepting only the Bubbles: On trying the same

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Water,



Water, after having stood open about three Hours, there appeared much less Motion ; and after carrying it some Miles, and letting it stand stopp'd in a Phial for the Space of a Week, not only the Mineral Taste was wholly lost, but there appeared no other Change in it but what would have happened by dropping the Oil of Vitriol into common Water.

From this it plainly appears, these Waters are very Volatile, and that the Etherial Spiritus Rector (with which it is highly impregnated in the *Blood* or *Chalice Well*) quickly passes off, and with it the greatest Part of its Medicinal Qualities ; so that the Scheme proposed by the Mayor of that Town and a worthy Brother Magistrate of the City of *London*, who lately paid a Visit to that Place, to treat of Proposals for the Sale of these WATERS in that City, and elsewhere, must prove very little serviceable to the Publick.

Thomas Hadley, *belonging to the Amazon Man of War*, deposed, that about two Years since having lost his Hearing, by the firing of Guns aboard the said Ship, with the Permission of his Captain about three Weeks since came to Glastonbury, where by bathing his Head, and letting some of the Water fall into his Ears, he now hears very well, and obtained a perfect Cure.

Thomas Hadley.

Dated June 28, 1751.  
Thomas White, Mayor.

From the smart Vibration of the Air, by the Discharge of Cannon, such Accidents frequently happen ; and I am credibly informed there were no other Means used in this Case, than bathing the Head, and dropping the Water from the *Blood* or *Chalice Well*, into his Ears.

The

The two following Cases, if fairly stated, highly deserve the Attention of the Publick ; therefore I hope there is no Foundation for the Report that Mrs. *Powell's* Bloody Cancer should appear to be no more than a Schirrous Tumour ulcerated, and attended with no Malignity.

*Mrs. Hacker, of Somerton, who had for seven Years a Cancerous Humour in her Tongue, declared, that from the second Sunday of her drinking the Waters, she felt neither Pain or Shootings, which before always happened when any Thing was applied to repel the Humour ; and after drinking it for seven successive Sundays, she was perfectly cured, nor has any Complaint in her Tongue, nor any Part near it.*  
May 15, 1751.

The latter End of June, Mrs. *Hacker* remained perfectly well, and no Appearance of any Ulcers were to be seen. Many Surgeons were employed in the Cure of this Disorder, without giving any Relief to the Patient.

*Honor, the Wife of Charles Powell, Weaver, of the Parish of Minehead, in the County of Somerset, made Affidavit, that for four Years past she had been afflicted with a Bloody Cancer in her Left Hand, and was under the Care of a Surgeon, who about a Quarter of a Year since proposed to her to take it off ; which she absolutely refused. That on Sunday the 12th Day of May last she began to Use the Glastonbury Mineral Water, by bathing in, and drinking of which, she soon found great Relief, and is now perfectly healed and entirely free from Pain.*

The Mark of Honor + Powell.

Thomas White, Mayor.

This is one of the most deplorable Disorders which afflict Human Bodies, and which has never yet appeared to

have been cured, unless by removing the Disorder together with the diseased Part : Nor is this Disorder terrible only for its Obstinacy, (by which it resists the Action of all Means whatever) but is also to be dreaded from the severe Pains and intolerable Putrefaction which it occasions, by which last it gradually eats through and destroys all Parts of the living Body, the Bones only excepted : Add to all these Calamities, the long Continuance of the Torments, with which the unhappy Patient is sometimes afflicted for many Months, nay even Years, before Death (the ultimate Remedy of all Evils) puts a Period to the most excruciating Pains ; for unless the Patient is lost by a profuse Hæmorrhage, from an Erosion of the larger Vessels, Life is usually supported in Misery for a long Time before the Body is destroyed.

As this Disorder, then, of all others, is the most deplorable, how desirable would it be to have the Reality of this Cure fully proved, and the Rise and Progress of the Disorder through each different Stage, strictly and skillfully examined into, that the World may be satisfied they are not imposed on with an Account of imaginary Distempers instead of real ones ; and this must be made appear clearly, before Men of Sense risque their Health, and give up their Understanding : And how essentially necessary this will be to establish the Credit of the Waters, is most evident from the following Query by the learned Author of a Treatise just published, on the Origin, Nature, and Virtues of *Chalybeate* WATERS, and natural *Hot Baths*. *(June 1746)*

## Q U E R Y,

“ If these Persons that are related as cured, were really  
 “ afflicted with those Diseases it is said they were healed  
 “ from ?

“ I



“ I doubt not, *says he*, but the Inhabitants of *Bath*\*  
 “ published many remarkable Cases of Cures with a good  
 “ Intent ; but permit me to observe, there is a vast Difference  
 “ between Imaginary Disorders and Real ones, and  
 “ perhaps the Cure may stand on the like uncertain Principle ;  
 “ but if these Cures are really performed, as reported to be,  
 “ we shall be able, on Examination, clearly to find out the Causes  
 “ from whence they proceeded, without having any Recourse to  
 “ supernatural Aids.

“ All Cures that are reported of the *Glastonbury Waters*,  
 “ have many Times been effected by the *Shadwell*, and *Dog* and  
 “ *Duck Waters*, near *London*, (Cancers excepted) of which indisputable  
 “ Facts can be produc'd ; but whatever extraordinary Cures have  
 “ been performed by these justly celebrated WATERS, they never  
 “ were recommended to the Publick in such an Enthusiastical  
 “ Manner as those of *Glastonbury*, but the natural Causes  
 “ fully assigned, whereby the Cures were wrought.”

Therefore, if these healing Properties are contained in the  
*Glastonbury Mineral Waters*, superior to any hitherto discovered,  
 let them be sufficiently set forth, and accounted for in the same  
 natural Manner, and this Case in particular more fully explained  
 and demonstrated. The Publick demand this Satisfaction, and  
 the future Reputation of the Waters depends on the Issue of it,  
 that the World may be convinced from Reason, and the Nature of  
 Things, whether Providence has been so propitious as to discover  
 (by a Visionary Direction) a Remedy for a Disease which has  
 hitherto eluded the Powers of all Medicines.

Should this Case and its Cure prove true, what was hinted  
 in Page 52, will not appear improbable, *viz.* That these Waters  
 may have some small Quantity of Arsenic in

\* *An Account of Cures was published some Time ago, by an Inhabitant of Bath.*

them,

them, since a very eminent Physician, treating of a Cancer, says, Saturnine Medicines are of great Use, wonderfully absorbing and sweetening the sharp corrosive Acid; but the Radical Cure is to be expected from Arsenical Preparations only, if this Authority may be relied on.

We shall now give some Cases, as collected by an Inhabitant of *Bath*; who, as far as we can find, had not the least Interest in the Success of these Waters, and therefore cannot be suspected of Partiality; and we shall find them full as extraordinary and remarkable as those collected by the Inhabitants of the Place themselves.

*James Evans, of the City of Wells, Barber, sixty Years old, and upwards, deposed, that for more than twenty Years past he had been afflicted with Swellings, and had more than twenty Wounds in both Legs, that he had been grievously troubled with the Rheumatism, that for many Years past 'twas with great Difficulty he moved in his Bed, and was withal very Asthmatick, breathing with the utmost Difficulty: He had been under the Care both of Apothecaries and Surgeons, without finding any Relief. About nine Weeks ago he began to use the Glastonbury Water; bathing and drinking of which, he continued till about a Week past: He began to mend in about a Fortnight after the first Use of it, and is now perfectly recovered of all his Disorders, and in a very good State of Health.*

This is the true State of my Case, as Witness *May 31,*  
1751, the Mark of *James + Evans.*

*Sworn before me, Samuel Hill. \**

*June 1, 1751.*

\* *Mr. HILL* is a Canon Residentiary of the Cathedral Church of *Wells*, and one of his Majesty's Justices of the Peace for the County of *Somerset.*

*Mary*



Mary, the Wife of Charles Payne, of the Parish of Chewton-Mendip, in the County of Somerset, Butcher, now about forty-two Years old, was about a Month before Christmas last taken ill ; she purged and flooded violently for about a Month, which continued on her with excessive Pain, and with little or no Intermission, till it brought her so very low and weak, that she kept her Bed about sixteen Weeks, by which she was emaciated to the last Degree, and it was believed that every Day would be her last. About Christmas she got a violent Cough, and between-whiles vomited up what appeared a Mixture of Blood and Phlegm, and was near ready to faint after every Fit of Coughing : This Disorder proceeded thus till about Lady-Day, when she was like to be suffocated, till she vomited up a very large Quantity of Blood and Phlegm, or Corruption, which was thought an Imposthume, and that relieved her Breathing, but left her as weak as possible ; and her Losses by Flooding, and her Pains still also continuing as mentioned above, till almost dead, she was advised to try the Glastonbury Water. It was brought to her House on a Sunday Morning, about eight Weeks ago, and she drank of it, and continued to drink it every Day for the first Week, but it affected her Breathing, till she chang'd her Method, and only drank it on Sundays. Within twenty-four Hours of her first drinking it, she brought off certain coagulated Pieces that were surprizingly long and large. After the fourth Sunday's drinking of the Water, all her Discharges and Pains wasted, and she mended unaccountably fast ; and the Monday after her sixth Sunday's Draught, she walked above a hundred Paces from her own House, and back again in good Spirits, and every Way well.

This is a true Account of my Case ; as Witness my  
Hand this 10th of June, 1751. Mary Payne.

The said Mary Payne acknowledged every Particular here mentioned, in our Presence.

J. Taswell, Vicar of Chewton-Mendip.

Will. Hippisley, Tho. Green, Church-Wardens.



From this Case it appears plain, the WATERS are not to be drank so frequently as People in general now drink them; for you find it affected the Breath in such a Manner, as obliged Mrs. *Payne* to desist, and use them at greater Distances of Time; by which Method they proved highly deterfive, and afterwards a very powerful Styptick.

William Belcher, of New-street, without Lawford's Gate, in the City of Bristol, Broad Weaver, deposed, that for more than ten Years past he had been afflicted with that Species of Dropsy called a Tympany: He swelled greatly in his Stomach and Bowels, and was frequently in extream Agonies; that he had been under the Care of many Surgeons and Apothecaries, without receiving any Relief. On Sunday, the fifth of May last, he began to use the Glastonbury Waters, and hath drank them almost every Day since: By the Use of which he believes himself perfectly cured of his Disorder, not having the least Appearance of any Swelling, and is entirely free from Pain.

*This is the true Account of my Case, as Witness the  
Mark of William + Belcher.*

*Sworn before me, Samuel Hill,*

*One of his Majesty's Justices of the Peace.*

*June the 1st, 1751.*

Anne, the Daughter of Hannah Landgridge, of Hinton Bluet, in the County of Somerset, now in the fifteenth Year of her Age, hath been very much afflicted for about a Year past with a hard Swelling in the fore Part of the Neck, over the Wind-Pipe, at its first Appearance, about the Size of a  
Hazel

*Hazel Nut, which gradually increased for the Space of nine Months, to the Size of a large Hen's Egg : It was taken by a Surgeon to be a Wenny Substance, who was of Opinion nothing could be done for her without taking it out ; which Operation he declined, as it was situated so near the large Blood Vessels, imagining there was apparent Danger of a fatal Consequence : It caused very severe Pains, was very hot, and even fiery at Times for three or four Days together. She began to use the Glastonbury Water, by drinking a Glass full every Morning, and daily washing the VVen with it : Within a VWeek she was free from Pain, and about three VWeeks after, the VVen began to grow better, and is now well, the Pain going off from the first Appearance of Amendment ; nor can it be scarce discerned there ever was any such Swelling in her Neck.*

*This is the true State of my Case, as VWitness the Mark of Anne + Langridge.*

The Girl acknowledg'd this in our Presence,

Maurice Smith, *Rector of Henton Bluet,*

James Carter, *the only Church-Warden.*

Thomas Bartlett, of East-Chinnock, near Yeovil, in the County of Somerset, Yeoman, about thirty-six Years of Age, attested that he had for fifteen Years past been grievously afflicted with a very violent Leprosy all over his Body, that he had applied to several very eminent Physicians for Cure, one of whom directed him to wash his Body five Times a Day with a strong Decoction of white Hellebore, which occasioned the most acute Pains and insufferable Torments, that

K

almost

*almost made him delirious : He desired to undergo a Salivation, choosing rather to risque his Life from the Danger of this Operation, than live in such continued Misery. On the fourth of May last he began to drink the Mineral Waters at Glastonbury, and used it by drinking and washing in it daily ; within a Week he found great Relief, and is now perfectly clean and well.*

*This is the true State of my Case, as Witness my Hand  
the 9th of June, 1751,*

Thomas Bartlett.

*Signed and declared in the Presence of*

Dinah Powell,

William March,

Anne Sillcot,

William Guppel.

The four Witnesses who attested the Truth of this Case, are all People of unexceptional Characters, who were fully satisfied of the Reality of it ; and Mrs. *Powell*, who lives in *Bristol*, is a Gentlewoman of Distinction and Fortune.

A *Leprosy* is the highest and most stubborn Degree of a Scorbutick Itch ; but in this there is a far greater Corruption of the Animal Juices than in the Itch, as not only the Skin, but the fleshy Parts are ulcerated by it, and the Contagion



tagion is sometimes propagated to the third and fourth Generation, and, where it proves inveterate, is incurable; therefore, as this Case is so well attested, it proves the highly temperating and absorbent Properties of these Mineral Waters.



*Mr. Hunt, a reputable Farmer in the County of Hants, declared that he had suffered great Tortures for the Space of eighteen Years, from a stubborn hot Eruption, very much resembling (if not strictly) a real Leprosy, which proceeded from taking hot Medicines for a Partial Palsy; that he had been under the Care of the celebrated Dr. Mead, and several other eminent Physicians in Town and Country, and that he found more Benefit from the Glastonbury Waters in three Weeks Time, than by all the other Means he had ever try'd, and that the Eruptions are scaling off, and he has received a perfect Cure; the Truth of which he is ready to attest, whenever he may be call'd on.*

*Charity, the Wife of John Bull, of Chewton Mendip, in the County of Somerset, four Miles distant from Wells, and about ten from Glastonbury, aged 48. She had the Small-Pox when a young Woman, and to take off a Redness it left in her Face, she dipped her Head in cold Water two or three Times a Day for a whole Summer; the Consequence was that she got a severe Pain in her Head and Jaws, lost most of her Teeth, became short breathed, and grew Deaf of her right Ear; thus she continued more or less indisposed, and in Pain for many Years, but for the last fifteen there pass'd scarcely a Week that she had not Pains and Shootings in her Head in so violent a Degree, that she often wished herself out of the*

*World ; and the last three Years it was (if possible) yet worse, and more frequent, having at the same Time gradually almost lost the Sight of her Left Eye, so as not to be able to discern a Letter in a Book, or any other Object but dimly, and she now became quite Deaf in her Right Ear. About seven Years ago she began to grow so short breathed, that upon the least Motion she was obliged to rest herself frequently ; was seized with Asthmatick Fits at Night in Bed, and could not go any little Distance from Home but on Horseback. She was about Christmas last seized with a continual Pain in her Right Shoulder, that made her pass her Days and Nights as upon the Rack, and almost took away the Use of that Arm. Thus grievously afflicted with Asthma, Weakness, Blindness, Deafness, and Pain intolerable, and wishing for Death every Moment, a Neighbour of her's, one Samuel Smith, of the Parish of Chewton, who had himself been Asthmatick for above nine Years, and for the last Winter so helpless, and much swell'd, as not to be able to do any Manner of Business, but was then almost perfectly cured by the Glastonbury Water, advised her to try them, which she did ; but for the first three Sundays received little Benefit, except some small Amendment in Point of Appetite, the least Degree of which she had been long a Stranger to. The Friday of the fourth Week's drinking she began to see with her left Eye, and her Pains grew easier, only the deaf Ear pained her in a new and uncommon Manner, her breathing became quite free and easy, and she slept well, and after the fifth Sunday could walk better and farther than she had been able to do for twenty Years.*

*This is a true Account of her Case, as taken from her own Mouth ; she is quite free from Pain, can use her Arm, can bear very well, and is capable of reading any good Print.*

*I declare this to be my Case, as Witness my Hand.*

Charity Bull.  
The

*The above Charity Bull acknowledged every Particular herein mentioned, and her Hand VVriting at the End in our Presence June the 10th, 1751.*

J. Taswell, *Vicar of Chewton-Mendip.*

Will. Hippisley, Tho. Green, *Church-Wardens.*

In this Case the Waters seem to have acted both on the Solids and Fluids, first as Evacuants, and Alteratives on the Fluids, and afterwards as Corroboratives on the Solids, the Blood was here tainted with a thick tenacious Impurity, and by that Means the Emunctories were clogged, and Humours polluted, by a sulphureous and scorbutick Dy-craisy; and these Mineral Waters acting strongly on the Juices, and accelerating their progressive, and intestine Motions, and forcibly propelling them through the capillary Vessels, disjoined and divided the viscid Juices and impacted Humours, and by restoring a due Fluidity through them, gave Life and Health to an Object under the most deplorable Circumstances ever known.

Eleanor, *the Daughter of Ralph Rogers, Victualler, of Street, in the County of Somerset, about fifteen Years of Age, had from her Infaney been afflicted with the King's Evil in so terrible a Manner, that she was not able to move one of her Legs for a whole Year together, and one of her Fingers was obliged to be taken off; she had been an out Patient in St. George's Hospital for the Space of three Months without finding any Relief. She remained in this miserable Condition till about ten VWeeks ago she began to use the Glaf-tonbury VWater; by bathing and drinking of which every*  
Day



*Day (unless hindered by bad Weather) her Wounds were all perfectly healed, and she is now in a good State of Health, as Witness*

*The Mark of Eleanor × Rogers.*

*This Eleanor Rogers is my Child ; I declare this to be her Case and truly stated ; as Witness my Hand June the 9th, 1751.*

Ralph Rogers.

*Signed in the Presence of William Parsons.*

I cannot finish these Sheets, without making some Observations on what Dr. *Linden* has said concerning these Waters. “ Curiosity led me (says he) to make some Experiments on one Bottle of the Water sold in *London* for *Glastonbury* Mineral Water ; but from all my Tryals, I could not discover any Mineral Contents in it. On opening the Bottle (continues he) I found a remarkable fætid Smell, such as is generally occasioned by Animal Substances in a putrefying State : I mixed a large Quantity of Alkaline Salt with this Water, which did not in the least dissipate the fætid Smell before-mentioned : I then poured Oil of Vitriol in it, as much as was necessary to cause an Effervescence, when there appeared on the Top a slimy Matter, very much resembling Animal Substance. What further Tryals I made on this Water, was with Galls, Oak Bark, Tormentil, and other Astringents, which turned it of a brown Colour, not unlike the Liquor of Tanners.”

QUERE.

## Q U E R E,

What is this slimy brown Matter? By what Means is this fætid Smell preserved with Alkaline Salts, and from whence does the Colour with Astringents proceed?

I am convinced from the Doctor's Experiments, the Water he made his Tryals on was that from the *Chain Gate*, and certainly if the *Etherial Spiritus Rector* from that at the *Blood* or *Chalice Well* \* passes off so quickly, how is it possible he should discover any Mineral Contents in that from the *Chain Gate*, after its being bottled and conveyed to *London*? The Spout Water is always very turgid, from the continual Filth of the Streets, and Substances of all Kinds which it receives in its Passage to the *Chain Gate*; and was the Doctor to be on the Spot, he might be fully convinced it is richly impregnated with Animal Excrements, if not with any other Kind of Animal Substances. Whether Alkaline Salts might not have the same Effect on one as the other, I leave the ingenious Querist to consider. As to the Oak Bark, &c. changing it of a brown Colour, every Tanner's Apprentice will satisfy you, common Water will receive the same Tincture, long before the Skins or any other Animal Substances are immerst in it. The Chalice Well lying at the Foot of the Mountain, cannot be supposed to imbibe any other Substances than what are contained in the Body of the Hill. I have some of that Water now by me, which has been in the House, and stopped seven Weeks; and tho' its Spirit and Mineral Taste are entirely evaporated and lost, it has acquired no fætid Smell, but remains insipid and spiritless. If the Doctor would give himself the

\* *Vide P. 68.*

Pains of examining these Waters on the Spot, I will venture to affirm he would receive unanimously the Thanks of this County, if not the Majority of the whole Nation; but his Experiments made on them in *London*, must prove vague and indeterminate, for the Reasons already given in several Parts of this Work.

Having executed my Promise as to my Sentiments on the Mineral Properties, and Uses of these Waters, I hope the Reader will not impeach me of Partiality; neither Prejudice or Self-Interest having any Share in the Publication of these Sheets, but an earnest and sincere Endeavour to rescue Truth from Error, and to recommend the Study of Natural Philosophy, which in this Age appears to be too much neglected. There are some who wholly ascribe the Cures perform'd by these Waters to certain delegated and miraculous Powers, without allowing them any Mineral or Medical Qualities. I refer such to the Physical Part of this Treatise: On the contrary, there are many others who from the Writings of our modern Theorists, and a high Opinion of their own Abilities, as Water set light by the Application of so incompetent an Agent, despising the Power and Wisdom of our Almighty and Beneficent Creator, who by the most minute and trivial \* Accidenis, frequently opens to us the Secrets of Nature, and the wonderful and stupendous Effects of his Providence; and as has already been proved impregnates the liquid Element with Properties, exceeding all human Probability or Be-

\* *The Bristol Waters, which are well known to be almost a Specifick in some particular Disorders, were first discovered by a Dream, as the ingenious Dr. Randolph in his Treatise on the Virtues and Uses of those Waters very confidently assures us.*

lief.



lief. Such I refer to a \* Treatise published by that worthy Prelate, the celebrated Bishop of *Cloyne*, and recommend them to the Grace and Mercy of that God who gave his only Son as a Sacrifice, and Redemption for the Sins of Mankind.

*Marvellous are thy Works, O Lord, in Wisdom hast thou created them all.*

*The Physical Part of this Treatise being finished, we shall now proceed according to our Design, to give an Account of the Town of Glastonbury, the famous Torr adjacent to it, the Holy Thorn, and of the renowned King Arthur, the last of the British Kings, who was buried at Glastonbury.*

THE ancient Borough of *Glastonbury* is seated almost in the Heart of *Somersetshire*, and lieth about 19 Miles South of *Bristol*, 15 South West of *Bath*, about five South, veering a little West of *Wells*, 12 Miles almost East of *Bridgwater*, and about seven inclining a little to the West of *Iwelchester*.

It is now a thorough Fare, and stands on the great Road between *Bristol* and *Exeter*, from the latter of which Cities it is distant 41 computed Miles North East. Its Longitude is 24 Deg. 30. M. Its Latitude is 51. 10.

From what I find in *Leland's Collectanea*, I guess it was built in King *Ina's* Days, when he laid the first Foun-

\* *The Minute Philosopher.*

L

dation

dation of the Abbey, which (as I have before observed) was about the Year of our Redemption 708. It flourish'd mightily till the Time of the *Danes* in King *Alfrid's* Days, which was sometime in or soon after the Year of *Christ* 873, and then it laid desolate, as this learned Antiquary reports ; but Mr. *Broughton* says otherwise. He tells us, those Infidels, in their Invasion and Persecution, attempted to destroy it, but were prevented the doing of it by two of their Men being miraculously stricken blind. Be that as it will, it is certain, that it was repaired by St. *Dunstan*, and by the Liberality of King *Edmund*, the ninth *Saxon* Monarch, gloriously re-edified. This King *Edmund*, A. D. 944, made the Town of *Glastonbury* entirely subject to and depending upon the Abbey, and exempted it from all Impositions and Oppressions, and endowed the Town with the Rights, Liberties and Privileges, mentioned in the Historical Account of the Abbey.

Twenty-six Years after King *Edmund* had granted St. *Dunstan* and his Monks this Charter, *Glastonbury* became a small City with a strong Wall of a Mile in Circumference, and replenished it with stately Buildings, among which Number doubtless was the Hospital for Pilgrims. The Town suffered considerably when the Abbey was burnt in the Year 1171, or, as others will have it, in the Year 1184. But it suffered more from the Earthquake, which threw down St. *Michael's* Church on the *Torr*, on the 11th of *September* 1276. But I find it was afterwards re-edified. For in *Leland's* Time it consisted (as at present) chiefly of two Streets. The principal whereof runs East and West to the Market Cross, and extends itself six Furlongs in Length, leading you to *Bridgwater*. The other Street runs from the West End of the Market Cross South and almost North, and is the Road to *Exeter*, and about two Fur-

Furlongs in Length. There are in it two Parish Churches, the one dedicated to *St. John Baptist*, on the North Side of the principal Street towards the Middle of it; and the other to *St. Bennet*, (in the *Monasticon* called *St. Cuthbert's*) in the other Street.

*St. John Baptist's* Church stands about the Middle of the principal Street on the North Side of it. It is a fair light-some Church, and the East Part of it in *Leland's* Time elegant and issued. The Body of the Church had in his Days Arches of each Side. This learned Antiquary mentions three Monuments in this Church, which were standing in his Days. The first is one *Richard Atwell*, a great Benefactor to the Town of *Glastonbury*, who died *circum annum Domini 1472*, and laid on the North Side of the Choir; the second of *Johanna* his Wife, who laid over-against him on the South Side of the Choir, both being buried under very handsome Marble Stones; and the third was that of one *Camell*, a Gentleman, who lay buried in the South Part of the Transcept of the said Church.

I remember nothing very remarkable of *St. Bennet's* Church, but the Date on the Porch, on the North Side of the Church. It is cut or carved upon a large Stone in the Front of the Church, in very ancient Figures, and shews this Church to have been built in the Year of *Christ 1133*. The two Figures of [1] resemble two [SS] and the two Figures of [3] resemble a great [B] which makes some think, these Characters stand for *Sanctus Benedictus*. The late Serjeant *Gold*, who was a Judge in the Prince of *Orange's* Reign, lies buried in the North Isle of this Church, and that is all I can remember in it that is observable. The



Church itself is little and low, and is to be esteemed (as I conceive) only for its Antiquity.

The next Building that is now in being, most worthy Observation, is the Market House. It is a neat Pile built of late Years with some Materials the Town procured from the old Abbey. But I was informed by a Man of Credit, living in the Neighbourhood of *Glastonbury*, that the Town hath lost, in great Measure, their Market since its Building, which he imputed to its being built with Materials that belonged to the Church; and whoever reads Sir *Henry Spelman's* History of Sacrilege, will not wonder, that such a Fate should attend it. Their Market Day in *Leland's* Time, was weekly on Wednesday. But by Mr. *Ogilby* I find they have changed it; for he says their Market is on *Tuesday*, and adds, they have annually two Fairs, the one on the eight of *September*, and the other on *Michaelmas* Day, the chief Commodities then sold being Horses and fat Cattle.

There is a small old Stone Building in the principal Street, on the North Side of it, at the coming into *Glastonbury*, as you come from *Wells*. I enquired what it was; but none upon the Spot could inform me. So I knew not what to make of it, till I consulted *Leland's Itinerarium*, and there I find, that the venerable Abbot *Beere* built, on the North Side of this Abbey, an Alms-House for seven or ten poor Women. So by its Situation, and Resemblance to Church and Monastery Building, I conclude, this must be some Remains of that Hospital; and if so, it was built by that Prelate soon after his Return from his Embassy at *Rome*, whither he was sent Embassador to Pope *Pius* the third

third by King *Henry* the seventh, which happened in the Year of *Christ* 1503 or the Year following.

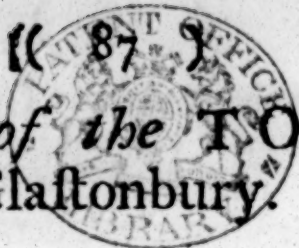
There is another very ancient Building in the same Street, and on the same Side of the Way, a little beyond *St. John Baptist's* Church. I take this Building to be a Remainder of the Pilgrims Hospital; a Place where all Persons were entertained *gratis*, that resorted to *Glastonbury* on the score of Devotion, as has been already observed in the Historical Part of the Abbey. The Front of this Structure (for I was not in the Inside of it) is stately, and not unlike the Building of some Colleges and Halls in *Oxford*, being built with Free Stone. It is now an Inn, and the Sign of the *White Horse*. The Inhabitants call it, at present the Abbot's Inn; but why they call it so, I know not, being well assur'd the Abbot, before the Dissolution of the Abbey, had all Conveniences, both for himself and his Visitants, within his own Inclosure, and constantly received them there, without sending them to, or entertaining them at, an Inn. Besides, Women go often a Pilgrimage to Holy Places as well as Men; and Women are not suffered to go into the Inclosure of Men, excepting only into their Church and Speak House, for which Reason, and for the Antientness of the Building of this Inn, I take this House to have been a Part of the Pilgrims Hospital; where, to be sure, there was an Apartment and Conveniences for Women as well as Men. This Hospital (as well as that of Abbot *Beere*) was (as far as I can yet learn) under the Direction of the *Eleemosynarius* of the Abbey, who had under him a Master, Chamberlains, Cooks, and other necessary Officers. It was endowed with distinct and separate Lands, and was one of the 110 Hospitals, which were suppressed the Close of King *Henry* the Eighth's, or the Beginning of King *Edward's* the Sixth's Days.

There

There is a little neat new Box, on the South Part of the Inclosure of the Abbey, which the Curious, to be sure, must have taken Notice of, the Front of it being so very observable, by its being set off in several Places of the Front with the Coat of Arms of the Abbey, carved out on large Stones. It was built, as I have already observed, in 1713, or the Year following, with the Material of the Abbot's Apartment ; and this is all I know of it.

Mr. *Paschal*, in a Letter to *John Aubry*, Esq; dated November the 11th, 1684, tells him, " That a Mason not long ago wanting a Free Stone, came to the Person who rented the Abbey for one, and gave Six-pence for it. The Saw standing some-where near, and fit for his Turn, the Mason saw'd it, and out came several Pieces of Gold of three Pound ten Shillings Value a Piece ; of how antient Coin I cannot, said he, yet learn. The Gentleman that employed him hath three of those Pieces. While he and another Lord were contending for the Treasure here, it fell into a riotous Person's Hands, who soon set it going." How much it was, Mr. *Paschal* could not learn ; but the Editor of the new Description and State of *England*, who likewise relates this Story, but with some little Difference, said there were about sixty Pieces. The Stone belonged to some Chimney Work, and the Gold is supposed to have been hidden in it when the Dissolution was near. This is all I can yet find remarkable of the Town of *Glastonbury*, excepting, That as a Borough, it had been summoned to send in a Representative to the Parliament ; but Mr. *Willis* doth not find it ever comply'd with the Sheriff's Writ.





*An Account of the TORR, near  
Glastonbury.*

**T**HE Holy Saints *Phaganus* and *Diruvianus* first built an Oratory on the Top of the Mountain, now called the *Torr*, to the Honour of St. *Michael* the Archangel, *that he might have there Honour on Earth of Men, who, at the Command of GOD, is to bring Men to eternal Honours in Heaven.*

Many Years afterwarhs, St. *Patrick*, as has been related, having reduced the holy Hermits to a Cœnobitical Way, that is to say, brought his Religious to live in Community under the same Roof, (for till then they lived singly in Huts, Dens and Caves) he took Brother *Wellias* with him, and with great Difficulty they both together ascended the *Torr*, where he found the antient Oratory of St. *Michael* almost ruined, and by an old Book, which he by great Search and Industry there found, he discovered the Chapel there had been built by Revelation, and had been held in vast Veneration by St. *Phaganus* and *Diruvianus* : He and his Companions spent there three Months in Fasting, Prayers, and Watchings ; during which Time he had, on a certain Night, a Vision of our SAVIOUR *CHRIST* Himself, who signified to him, that he was to honour the same Archangel in the same Place ; for a Testimony of the Certainty of which Vision, his Left Arm withered, and was not restored, till he had acquainted the rest of his Brethren below with what he had seen.

St. *Patrick*'s Vision being thus by Miracle confirmed, his Religious below were convinced that the Chapel on  
that

that Hill was likewise chosen by GOD, for the Exercise of *Christian* Devotion. Whereupon the holy Men *Arnulphus* and *Ogmar*, two *Irish* Monks, whom he brought with him thither out of *Ireland*, desired to go up the Hill, and remain constantly there attending on the said Chapel, where (for ought I can yet find to the contrary) they not only lived, but ended their Days. And that Almighty GOD might be thenceforward there constantly served, *St. Patrick*, by the Advice and Consent of his Religious, appointed, that two Brethren should reside on that Hill for ever, except succeeding Prelates for future Ages should, for some just Reason, ordain otherwise. And because the Ascent was so very difficult, being then overgrown with Briars, Bushes, Trees, and other Clutter, he, by the Advice of his Religious, granted one hundred Days of Indulgence to all those, who, out of a pious Intention, should with Axes and other Instruments clear the Passage of the aforesaid Mountain on all Sides, that devout *Christians* might have a free Entrance, piously to visit the Church of the Blessed *Virgin Mary*, that of the two Apostles, and this Oratory of *St. Michael*.

Criticks, perhaps, may censure what I have here related. If they do, they are desired to take Notice, that most of what has been written hitherto, is taken out of a Writing, written by *St. Patrick* himself, commonly called *St. Patrick's CHART, or EPISTLE*; some Part whereof was quoted, as we are told by *Mr. Cressy*, almost three hundred Years since, by *Capgrave*, in his Life of *St. Patrick*; and it is entirely extant, saith that Author, in the famous Library of *Sir John Cotton*, in two several Manuscripts, one of the Antiquities of *William of Malmesbury*, and the other by a certain Writer called *Adam Domesham*. And concerning this Epistle, thus writes *Gerardus Vossius*, the publick Reader of History in the University of *Leyden*,

*Leyden, in Holland.* “ This Epistle of the Legation of  
 “ *St. Patrick*, was found some Years since amongst the  
 “ MSS. Collections of *Marianus Victorius*, Bishop of  
 “ *Reate*, who faithfully transcribed it out of a very antient  
 “ Manuscript; belonging to *Glastonbury*, many Years be-  
 “ fore, when he attended Cardinal *Pole*, sent Legate into  
 “ *England.*” *Camden* also reports it, which he certainly  
 would not do, if he did not think it worthy of Credit ;  
 and it is of that Authority with Sir *William Dugdale* and  
 Mr. *Dodsworth*, (two more of the Reformed Religion)  
 that they have thought good to set it down at large in the  
*Monasticon* ; from whence I have transcribed a Copy, and  
 present it as follows to my Readers :

### St. Patrick's CHART, or EPISTLE.

“ I N the Name of our LORD, *JESUS CHRIST*, I  
 “ *Patrick*, an humble Servant of GOD, in the Year of  
 “ His Incarnation 425, being sent by the Most Holy Pope  
 “ *Celestin* into *Ireland*, converted (by the Grace of GOD)  
 “ the *Irish* to the Way of *Truth* : And when I had strength-  
 “ ened them in the *Catholick Faith*, I at length returned  
 “ into *Britain*, and (as I believe, being conducted by God,  
 “ who is the *Life* and the *Way*) I happened into the Isle  
 “ of *Ynswitryn* ; in which I found a holy and antient  
 “ Place, chosen and sanctified by God, to the Honour of  
 “ the immaculate *Virgin Mary*, the Mother of God : And  
 “ there I found certain Brethren, well instructed in the  
 “ Principles of the *Catholick Faith*, and of pious Conver-  
 “ sation, who had succeeded to the Disciples of the Saints  
 “ *Phaganus* and *Diruvianus*, whose Names (for the Merit  
 “ of their Lives) I verily believe are written in *Heaven* :  
 “ And because *the Just shall be had in Eternal Remem-*  
 “ *brance*, and that I tenderly loved these Brethren, I thought  
 “ proper to set down their Names in this Writing, which  
 “ were, *Brumban, Hiregaan, Bremwal, VVencreth, Bant-*  
 M “ *toniweng,*



“ *toniweng, Adelwolred, Loyor, VVellias, Breden, Swelves,*  
 “ *Hinloernus, and Hyn.* These being of Noble Birth,  
 “ were desirous of adorning their Nobility with the Works  
 “ of *Faith*, therefore made Choice of an *Hermetical* Life.  
 “ And because I found them of a meek and quiet Tem-  
 “ per, I chose rather to be abject with them, than to dwell  
 “ in Royal Palaces : And as we were all of one Heart and  
 “ Mind, we chose to live together, to eat and drink alike,  
 “ and to sleep under the same Roof ; and they made me  
 “ (though unwilling) their Head, for I was not indeed  
 “ worthy to unloose the Latchet of their Shoes. And af-  
 “ ter we had determined on leading a *Monastical* Life, ac-  
 “ cording to the Rule of our Fore-fathers, the above-  
 “ mentioned Brother shew’d to me the Writings of the  
 “ Saints *Phaganus* and *Diruvianus* ; in which was con-  
 “ tained, that twelve Disciples of *St. Philip* and *Jacob* had  
 “ built that antient Church to the Honour of the Advo-  
 “ catress, the Holy MARY, by the Direction of the Angel  
 “ *Gabriel* ; moreover, that our Lord from Heaven had  
 “ dedicated it to the Honour of His Mother, and that  
 “ three *Pagan* Kings had given to those twelve, for their  
 “ Maintenance, twelve Portions of Land. I also found in  
 “ some later Writings, that the Saints *Phaganus* and *Di-*  
 “ *ruvianus* obtained from Pope *Elutherius* (who had sent  
 “ them into *Britain*) thirty Years Indulgence : And I  
 “ (Brother *Patrick*) in my Time gained from Pope *Celes-*  
 “ *tine*, of pious Memory, twelve Years Indulgence ; after  
 “ a long Abode here, taking with me Brother *VVellias*, we  
 “ with great Difficulty, through the Midst of the Wood,  
 “ climbed up to the Top of the Mountain which overtops  
 “ this Isle : Where, when we were come, there appeared  
 “ an old and almost ruined Oratory, but yet fit for Christi-  
 “ an Devotion, and, as it seemed to me, set apart by God ;  
 “ which, when we were entered into, we were filled with  
 “ such a Sweetness of Odours, that we might have be-  
 “ lieved ourselves placed amongst the Pleasantness of Pa-  
 “ radise ;

“ radise ; therefore, going out, and coming in again, and  
 “ searching the Place diligently, we found Part of a Book,  
 “ in which were written the Acts of the Apostles, toge-  
 “ ther with the Acts and Deeds of the Saints *Phaganus*  
 “ and *Diruvianus*, but great Part of it was destroyed ; but  
 “ at the End of it we found a Writing, which said, that  
 “ the before-mentioned *Phaganus* and *Diruvianus* had, by  
 “ a Revelation of our Lord, *Jesus Christ*, built that Ora-  
 “ tory in Honour of St. *Michael* and the *Archangel*, that  
 “ he might there have Honour of Men ; who, at the Com-  
 “ mand of God, is to conduct Men to eternal Honour :  
 “ And as this Writing delighted us, we endeavoured to  
 “ read it to the End ; for the same Writing mentioned,  
 “ that the venerable *Phaganus* and *Diruvianus* made their  
 “ Habitation there nine Years, and that they obtained  
 “ thirty Years Indulgence for all *Christians* that should vi-  
 “ sit that Place with a pious Intention, in Honour of the  
 “ Blessed St. *Michael* : Therefore, having found so great  
 “ a Treasure of Divine Goodness, I and Brother *VVellias*  
 “ passed three Months there in Fastings, Prayers, and  
 “ VVatchings, putting to Flight Evil Spirits and wild  
 “ Beasts, which appeared to us in various Shapes : But on  
 “ a certain Night, when I had laid down to sleep, the Lord  
 “ *Jesus Christ* appeared to me in a Vision, saying, PA-  
 “ TRICK, my Servant, know that I have chosen this Place  
 “ to the Honour of my Name, that here Men may reverently  
 “ invoke my *Archangel Michael*, and this shall be a Sign  
 “ to thee and thy Brethren, that they also may believe ; thy  
 “ Left Arm shall be dried up, until thou hast told what thou  
 “ hast seen to thy Brethren, which are in the Cell below, and  
 “ thou shalt return here again. And it came to pass so :  
 “ From that Day we appointed that two Brothers should  
 “ for ever remain there, unless future Superiors should for  
 “ just Reasons order otherwise. To *Arnulpho* and *Ogmo*,  
 “ *Irish* Brothers, who had come with me from *Ireland*,  
 “ because on my Exhortation they began first to make

“ Abode at the above-mentioned Oratory, I committed this  
 “ present VVriting, keeping another exact Copy in the  
 “ Chest of the *Holy Mary*, for a Monument to Posterity :  
 “ And I, Brother *Patrick*, by the Advice of my Brethren,  
 “ grant a hundred Days Indulgence to all those who,  
 “ with a pious Intention, shall cut down the VVood from  
 “ every Part of the said Mountain, that a more easy Pas-  
 “ sage may be opened to Christians, piously coming to  
 “ visit the Church of the Blessed and everlasting *Virgin*,  
 “ and the before-mentioned Oratory.”

Devout Husbandmen and Labourers cleared the Hill of Trees and Bushes, and *St. Patrick* having repaired *St. Michael's* Chapel on the Top of the *Torr*, it was from that Time called the Hill of *St. Michael*, or *Michael's Mount*, to the Reformation after which it was called the *Torr*, from the Tower, the only Part of the Chapel now left standing.

An Account of the *Holy Thorne* and  
*Walnut-Tree* that grew at *Glastonbury*, by that learned Antiquarian,  
*Mr. Thomas Hearne*.

THE *Holy Thorne* of *Glastonbury*, which is said to bud and blow yearly upon *Christmas* Day, grew on the South Ridge of *Weary all Hill*, at present called *Werrall Park*, a Ground now or lately belonging to *VVilliam Stroud*, Esq; Whether it sprung from *St. Joseph* of *Arimathea's* dry Staff, stuck by him on the Ground, when he rested there, I cannot find ; but, beyond all Dispute, it sprung up spontaneously.

It had two Trunks, or Bodies, till the Reign of Queen *Elizabeth*, in whose Days a Saint-like Puritan, taking Offence at it, hewed down the biggest of the two Trunks, and had cut down the other Body in all Likelihood, had he not been miraculously punished, (saith my Author) by cutting his Leg, and one of the Chips flying up to his Head,  
 which



which put out one of his Eyes. Though the Trunk cut off was separated quite from the Root, excepting a little of the Bark, which stuck to the rest of the Body, and laid above the Ground above thirty Years together, yet it still continued to flourish, as the other Part of it did which was left standing ; and after this again, when it was quite taken away and cast into a Ditch, it flourished and budded as it used to do before. A Year after this, it was stolen away, not known by whom or whither, as many old Persons affirmed to Mr. *Broughton*, who went on Purpose to *Glastonbury* to see this, and the other Curiosities and Antiquities of the Place.

The remaining Trunk, and the Place where it grew, Mr. *Broughton* describes, and says, “ That it was as  
 “ great as the ordinary Body of a Man ; that it was a  
 “ Tree of that Kind and Species, in all natural Respects,  
 “ which we term a White Thorne ; but it was so cut and  
 “ mangled round about in the Bark, by engraving People’s Names resorting thither to see it, that it is a Wonder how the Sap and Nutriment should be diffused from  
 “ the Root to the Boughs and Branches thereof, which  
 “ were also so maimed and broken by Comers thither,  
 “ that he wondered how it could continue any Vegetation,  
 “ or grow at all ; yet the Arms and Boughs were spread  
 “ and dilated in a circular Manner, as far or farther than  
 “ other Trees, freed from such Impediments, of like Proportion, bearing Hawes (Fruit of that Kind) as fully  
 “ and plentifully as others do. In a Word, that the Blossoms of this Tree were such Curiosities beyond Seas,  
 “ that the *Bristol* Merchants carried them into Foreign  
 “ Parts ; that it grew upon (or rather near) the Top of  
 “ an Hill, in a Pasture bare and naked of other Trees, and  
 “ was a Shelter for Cattle feeding there ; by Reason  
 “ whereof, the Pasture being great, and the Cattle many,  
 “ round about the Tree the Ground was bare and beaten  
 “ as any Highway, Floor, or any continued trodden  
 “ Place.” Yet this Trunk was likewise cut down by a  
 Military

Military Saint, as Mr. *Andrew Paschal* calls him, in the Rebellion which happened in King *Charles* the first's Time ; however, there are, at present, divers Trees from it by Grafting and Inoculation, preserved in the Town and Country adjacent. Amongst other Places, there is one in the Garden of a Currier named living in the principal Street ; a second at the *White-Hart-Inn*, and a third in the Garden of *William Strode*, Esq; There is a Person about *Glastonbury*, who has a Nursery of them, who (Mr. *Paschal* tells us he is informed) sells them for a Crown a-piece, or as he can get.

Besides the *Holy Thorne*, Mr. *Camden* says there was a *Walnut Tree* ; which, by the Marginal Notes that Mr. *Gibson* hath set out upon *Camden*, I find grew in the Holy Church-yard, near St. *Joseph's* Chapel. This Tree, they say, never budded forth before the Feast of St. *Barnabas*, which is on the eleventh of *June*, and on that very Day shot out Leaves, and flourished then as much as others of that Kind. Mr. *Broughton* says, the Stock was remaining still alive in his Time, with a few small Branches, which continued yearly to bring forth Leaves upon St. *Barnabas's* Day as usual, the Branches, when he saw it, being too small, young and tender, to bring forth Fruit, or sustain their Weight : But now this Tree is likewise gone ; yet there is a young Tree planted in its Place, as I find by Mr. *Gibson's* above cited Marginal Notes ; but whether it blows as the old one did, or indeed whether it was raised from the old one, I cannot tell. Doctor *James Montague*, Bishop of *Bath* and *Wells* in King *James* the first's Days, was so wonderfully taken with the Extraordinaryness of the *Holy Thorne* and this *Walnut Tree*, that he thought a Branch of these Trees was a Present worthy of the Acceptance of the then Queen *Anne*, King *James* the first's Consort. *Fuller* indeed ridicules the *Holy Thorne* ; but he is severely reproved for it by Doctor *Heylin*, (another Protestant Writer) who says, " He hath heard from Persons of great Worth and Credit, dwelling near the Place, that it had budded and blowed upon *Christmas* Day, as we have above asserted."



*An Account of the LIFE of King*  
A R T H U R.

HAVING mentioned King *Arthur* as a considerable Benefactor to the Abbey of *Glastonbury*, and to have been buried in the Abbey Church there, I think proper to give here an Abstract of his Life, drawn from Authors full as deserving Credit, as those from whence I have collected the foregoing Observations. The many incredible Stories that have been reported of this Prince, have made his History little better than a Romance; nay, have made some People deny there ever was such a Person. This Notion proceeds from an Excess of Matter recorded of him, which is occasioned by a Custom of the old *British* Poets (called *Bards*) who were used in former Ages, by their Rhithmes and Verses, to recreate the Minds of their miserable Countrymen, the *Britains*, after they were driven by the *Saxons* out of the best Part of the Kingdom, into the Mountains of *Wales*, and into *Cornwall*, another Extremity of the Island. In these Verses and Ballads, the *Bards*, by their extravagant Fictions, mingled with real Truths, have much injured, instead of adding to the Reputation of their renowned Kings and Ancestors. By which Means, Fame hath been more injurious to this Prince, than it hath been to any other Prince whatsoever. Thus, beyond what is credible, they report, “ He conquered *Frollo*, King of the *Franks*; whereas, amongst the *French* Writers, as we are told by Mr. *Cressy*, such a Name as *Frollo* is not to be found: That he slew *Lucius*, the Emperor’s Governor in *Italy*, which no Historian, (said that Author) either *Roman*, *French*, or *Saxon*, makes Mention of: That in a Year’s Time he not only subdued the whole Island of *Ireland*, and took *Gillamur* their King, and all his Nobles Prisoners, but that he passed into *Holland*, *Gottland*, and the Isles of *Orkney*, and brought all those Regions under Tribute: That he not only subdued the *Picts* and *Scots*, but over-ran *France*, *Germany*, *Dacia*, &c. for which Reason, he is stiled im-



“ *perator Britanniae, Galliae, Germaniae, Daciae, &c.* In a  
 “ Word, that he conquered no less than thirty Kingdoms.”  
 Tow, who can believe that he should ramble so far to conquer new Countries, when (till towards the End of his Reign) he had great Difficulty to defend his own Kingdom against his Enemies at Home? These, and such like Stories *Geffrey of Monmouth*, and others have reported, from the Fictions of the old *British Bards*, making a Medley of Truth and Falshood, which they have done either for beautifying their Histories, or delighting their Readers, or extolling their own Blood: Whereas without speaking more than Truth, they might have made King *Arthur* appear as a Prince of a most Magnanimous and Heroical Spirit; it being allowed, by most of our Judicious and Impartial Historians, “ That, had it not been that Almighty GOD  
 “ had given up the *Britains* to Destruction, no Hand could  
 “ have been more proper and able to rescue them, than  
 “ King *Arthur*’s; and, no Doubt, it is to his Magnanimity (saith Mr. *Cressy*) we ought to ascribe the Security  
 “ of the Remains of them among the Mountains of *Wales*.”  
 Thus much by Way of Introduction. I shall now proceed with his Life.

As touching his Birth and Descent, some Writers report (saith Mr. *Cressy*) “ That his Father, *Uter Pendragon*,  
 “ falling in Love with the Wife of *Gorlois*, Duke of *Cornwall*, called *Igern*, and by Flattery and Subtilty having  
 “ gained her Affection, he begot of her *ARTHUR*, being,  
 “ they say, by *Merlin*’s *Magical Art*, transformed into the  
 “ Shape of her Husband. But *Arthur*’s Virtues, Piety and  
 “ Courage, wonderfully prospered by Almighty GOD,  
 “ are strong Proofs that his Birth was not so infamous,  
 “ saith that venerable Author.”

But a more favourable Account is given of this great Prince (continueth that grave Author) in the Antiquities of *Glastonbury*, written by *John*, a Monk, and *Adam Domesham*; where we read this Passage: “ *Uter Pendragon*, the  
 “ Brother of *Ambrosius*, dying by Poison, in the tenth Year  
 “ after the Coming of *Cerdic*, the West Saxon, his Son  
 “ *Arthur*, a Youth of fifteen Years, began to rule the

“ *Britains*. His Mother’s Name was *Igerna*, and he was  
 “ born in a Castle of *Cornwall* called *Tintagell*. In which  
 “ Narration, continueth my Author, we find no Asper-  
 “ sion on his Birth.” Though it be not very credible,  
 what follows in the same Antiquities, “ That by his  
 “ Mother he was descended from a Nephew, of *St. Jo-*  
 “ *seph* of *Arimathæa* called *Hellanis*, or, as *Broughton*  
 “ writes him, *Helains* ;” ’tis certain, that, after the death  
 of *Gorlois*, King *Uter* married his Widow ; And, one  
 would think, there can be no greater Proof of  
*Igerna*’s Integrity and Loyalty to her first Husband, the  
 Duke of *Cornwall*, than the Report of King *Uter*’s being  
 obliged to transform himself into the Form of her first Hus-  
 band, by the means of Magick, to enjoy her. The Pos-  
 sibility whereof I shall leave the Wise to determine. But  
 be his Birth what it will, I do not find his Legitimacy was  
 the least questioned by any, but his Father’s Sisters and  
 their Husbands, nor could they prevail on any, but their  
 own Subjects, to hearken to it, till many Years after King  
*Uter* his Father’s Death, which, some say, happened in  
 the Year 506, others in the Years 508, and others not till  
 the Year 516, which *Cressy* will have to be the Year of his  
 Coronation ; which Ceremony, both *Leland* and *Cressy* say,  
 was performed by *St. Dubritius*, but the former will have  
 him to have been crowned at *Winchester*, and the latter at  
*Caerlegion*, adding, that it was done there in a General As-  
 sembly of the Bishops and Nobles.

King *Uter* left his Son *Arthur* engaged in a War against  
 the *Saxons* ; and *Arthur*’s Accession to the Crown was  
 much stomach’d at by *Lotho* King of the *Picts*, and by  
*Gowran* King of the *Scots*, who had married his own  
 Aunts *Anna* and *Alda*, his Father King *Uter*’s Sisters, the  
 former whereof (*Lotho*) pretended to the Crown in Right  
 of his Wife the eldest Sister ; of which Marriage was de-  
 scended *Mordred*, who in this Cause at last lost his Life,  
 as we shall shew at large by and by. The *Saxons* being in-

N

formed



formed of this Uneasiness, brought these Princes, though Christians and Uncles, into an Alliance with them against King *Arthur*.

King *Arthur* being thus beset, marched his Forces into the North, and attacking the *Saxons* in *Northumberland*, he drove them thence to *York*, where he besieged them; however *Colgerne* their Leader, privately conveying himself out of the City, went into *Germany*, where he got fresh Succours from another *Cherdick*, a King in that Country, who, with 700 Sail, came in Person to the Relief of the *Saxons*, landing in *Scotland*. King *Arthur* hearing of the Arrival of this new Supply, raised the Siege of *York*, and retiring towards *London*, he sent for Aid to his Nephew *Hoel*, his Sister's Son, the then King of *Armorica*, now called *Little Britanny*, who immediately came over to him in Person, bringing with him a powerful Army.

The King being reinforced with these Auxiliaries, march'd from *Southampton* to *Lincoln*, which City *Cherdick* had strongly besieged, where he not only raised the Siege, but forced them to fly to a Wood, where being encompassed, they were compelled to yield to King *Arthur*'s Victorious Army, on Condition to depart the Land, and leave behind them their Horse, Armour, and other Furniture. After this he fought twelve set Battles with the *Saxons*, and overthrew them in every one of them. The first was at the Mouth of the River *Gleyne* alias *Gledy*, the second, third, fourth and fifth upon the River *Douglafs* in *Lenox*, the sixth upon the River *Bassus*, the seventh in the Wood *Calidon* alias *Catcoft Celidon*. The eighth near the Castle *Guinien*, the ninth in *Wales* at the City of *Caerlegion*, the tenth at *Yraithberith* or *Rydtbrwyd* upon the Sea Side. The eleventh at a Hill, called *Agued Cathregonion*, and the twelfth at *Bath* or *Bathen Hill*, called by Latin Authors *Badonis* and *Mons Badonicus*, which Victories (particularly the last) *Popish* Authors say, he obtained by invoking the Assistance of the *Blessed Virgin Mary* in  
the



the Time of Battle, whose Image he wore over his Armour, and painted, bore in his Standard.

King *Arthur* having, as he thought, pretty well settled his Affairs at home, made an Expedition, upon some unknown Occasion, into *France*, and having quite forgotten the Unkindness he had formerly met with from his Uncle *Lotho*, he not only took *Lotho's* Son *Mordred* into Favour, but intrusted him with the Government of the Kingdom, and committed to him the Care of his Wife Queen *Guinever*. *Mordred*, instead of faithfully acquitting himself of the Trust reposed in him, took Advantage of the King's Absence, upon a Pretence, that King *Arthur* was a Bastard, as not being born in lawful Marriage, and to this Treason he added the Crime of Incest, violently taking his Cousin's Wife Queen *Guinever*. Moreover, to strengthen himself, he entered into Confederacy with the King of the West Saxons, to whom he yielded several Provinces. These infamous Crimes being come to the Ears of King *Arthur*, he presently returned out of *Britanny*, inflamed with an unquenchable Rage and Hatred against his abominable Kinsman. *Mordred* was prepared to hinder his Landing, at which Time a cruel Battle was fought between them, in which *Augusellus*, King of *Albania*, and *Walwan*, two Relations of King *Arthur*, and called by *Leland*, *duo fulmina belli*, two noted warlike Thunderbolts, with many others, fell on King *Arthur's* Side. This Battle was fought at *Richborough* near *Sandwich* in *Kent*, as we are told by *Stow* in his Chronicle.

King *Arthur* having the Advantage, renewed the Fight, and compelled *Mordred* to fly to *Winchester*, whither he pursued him, and put him again to flight, which he directed towards *Cornwall*. But King *Arthur* not ceasing to follow, he, at last, overtook him near the River *Alaune*, by Corruption called *Camblan*, where the Town of *Camelford* now stands, at which Place the Controversy was ended, but fatally to them both. For *Mordred*, having ranged

his Army, in a desperate Fury rush'd amongst his Enemies, resolved rather to die than once more shew his Back to them. In this Combat, which continued almost a whole Day, after horrible Bloodshed on both Sides, King *Arthur*, with the Courage and Fury of a Lion, rush'd into the Troop, where he knew *Mordred* was, and making way with his Sword, he slew *Mordred* out right, and dispersed his Enemies ; but in the Fight he himself received his own Death's Wounds, whereupon he was convey'd to the Abbey of *Avalon*, now called *Glastonbury*, by the Charity of a Noble Matron, a Kinswoman of his, called *Morgains*, where he died of his Wounds on the 21st of *May* in the Year 542.

As the Noble Matron *Morgains* had continued to convey King *Arthur* from *Camblan* to *Glastonbury*, and look'd after the dressing of his Wounds there whilst he was alive ; so she took upon her the chief care of his Funeral, after he was dead, which was managed with a great deal of Privacy, (though several of the *British* Nobility were present at it,) lest his Death, taking Air, should dispirit the *Britains* and flush the *Saxons*. For which reason 'twas given out, that he was alive and upon Recovery, when actually they had buried him sixteen Feet under Ground ; which was done to prevent the *Saxons* insulting and offering any Indignity to his Corps in Case they prevailed ; which, for the Sins of the *Britains*, ALMIGHTY GOD shortly after permitted. But they never could find out where King *Arthur* was buried. For the Place of his Burial was not known, till 600 and odd Years after his Death, and then it was discovered upon the following Occasion.

King *Henry* the Second having obtained for two Campaigns successively, considerable Advantages over the *Irish* chiefly by the Courage and Bravery of *Richard Clare*, Earl of *Pembroke* and *Chepstow*, and the *Welch* under his Command, went himself into *Ireland* in *October* 1172 to compleat the Reduction of that Kingdom, passing thro' *Wales*, where,



where, at *Pembroke*, he thanked the *Welch* for their Service, and told them, that in great measure, the Success was owing to their ancient *British* Courage and Valour. The *Welch*, pleased with King *Henry's* taking notice of their Loyalty, entertained him according to the Dignity of a King, and wished him the Prosperity and Victory, that attended heretofore their great King *Arthur*, whose Exploits one of their Bards, playing upon the Harp, sung to the King while he was at Dinner. In that Ballad mention was made of the Place, where King *Arthur* lay buried, which was there said to be between two Pyramids, in the Holy Church-yard at *Glastonbury*, many Feet deep.

*Henry* the second (bearing a due regard to the Memory of King *Arthur*, his renowned Predecessor) at his Return out of *Ireland*, acquainted *Henry de Blois*, at that Time Abbot of *Glastonbury*, with what he had learn'd from the Ballad of the Bard, and desired him to dig and search after the Bones of that Great King. *Henry de Blois*, search'd as he was ordered, and, according to the Report of *Stow* and some other Writers, he found King *Arthur's* Bones towards the close of King *Henry's* Reign. But, according to *Ieland* and other Authors, they were not found out till the Year 1189 after King *Richard* the first came to the Crown, and when *Henry de Saliaco* or *Henry de Soilly* (as others call him) was Abbot, who, after the Abbey was burnt, commanded Men to dig again between those two Pyramids, and at seven Feet deep they found a huge broad Stone, where, on that Side that lay'd downwards, was found a thin Plate of Lead, about a Foot long, in the Form of a Cross,\* and on that Side of the Plate towards the Stone was engraven, in rude and barbarous Letters, this Inscription: HIC JACET SEPULTUS INCLYTUS REX ARTURIUS IN INSULA AVALONIA. And digging nine Feet deeper,

\* This Leaden Cross was placed by the Command of the Abbot, in the Treasury, and there exposed and shewn, as one of the Curiosities of it, 'till the Dissolution of the Abbey.

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his Body was found in a Trunk of a Tree, and near the Bones of King *Arthur* were found those of his Wife Queen *Guinever*, who, after her Husband's Death, retired either to the Nunnery of *St. Julius* the Martyr in *Caerleon*, or else to that of *Ambrebury* in *Wiltshire*, from one of which Places her Corps was convey'd privately to *Glastonbury*, and there privately buried in or near her Husband's Grave. The King's Bones were of so great a Bigness, that, when his Shin Bone was set to the Foot of a very tall Man, it reached three Fingers breadth above his Knee ; and in his Skull were perceived ten Wounds, one whereof was very great, and look'd upon to have been the cause of his Death. The Queen's Body seem'd to be perfect and whole, and her Hair was found to be neatly platted, and of the Colour of burnish'd Gold ; but her Corps being touch'd with the Finger of one of the Spectators, it fell to Dust. This is reported by *Leland*, *Stow*, *Speed*, Bishop *Usher*, and others from *Giraldus Cambrensis*, who is an Author of Repute, and was an Eye Witness to the matter of Fact.

After the Spectators had gratified their Curiosity, the Abbot and his Monks, with great Satisfaction and Reverence, took all the Remains of the two Bodies out of their Separate Coffins, and putting them into decent Chests, made for the Purpose, they deposited them first in a Chapel in the South Alley of the Church, till such Time, as a Monument, suitable to the Dignity of a King and Queen, could be made for them, in the Middle of the Presbytery of the Choir, where, in finishing the Church, they erected a stately Mausoleum of Touchstone, nobly engraven on the Outside, in which they placed the king's Body by itself at the head of the Tomb, and the Queen's at his Feet, being the East Side of it. On the West Side of the Tomb, that is to say, where king *Arthur*'s Bones were deposited, there was engraven this Inscription:

*Hic*

*Hic jacet Arturus, flos Regum, gloria Regni,  
Quem mores, probitas commendant laude perenni.*

Here lies *Arthur* the Flower of Kings, and the Glory of Kingdoms, whose Manners and Probity give him eternal Praise.

And on the East Side, where Queen *Guinever's* were placed, there was this Inscription :

*Arturi jacet hic conjux tumultata secunda,  
Quæ meruit cælos virtutum prole fecunda,*

Here lies the Wife of *Arthur*, who for her numerous Virtues deserv'd Heaven.

And here did the Remainders of this great King and his Queen quietly rest some 85 Years ; at which Time, that is to say, in the Year 1278 King *Edward* the First and his Wife Queen *Elia*nor, partly out of Devotion, and partly out of Curiosity, came to *Glastonbury*, attended by many of the Topping Men of the Nation, Clergy as well as Nobility. Whereupon the 19th of *April* they caused King *Arthur's* Tomb to be opened, and both the Shrines to be taken out of the Monument, which when the Court and its Attendance had thoroughly viewed, King *Edward* opened the Shrine, wherein king *Arthur's* Bones laid, and Queen *Eleanor* the Chest, wherein were those of Queen *Guinever*, and then each of them taking the respective Bones out of their respective Chests, they exposed them on two Credences or Side Tables, near the High Altar, till the next Morning, for every one, that had a mind, to gratify their Curiosity, and early the next Morning, being the *Wednesday* before *Easter*, the king and Queen, with great Honour and Respect, wrapt up all the Bones (excepting the two Skulls, which were set up and to remain in the  
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Treasury) in rich Shrouds or Mantles, and placing them again in their seperate Shrines, the king put into that of *Arthur's* this following Inscription: "*Hæc sunt ossa nobilissimi regis Arturii, quæ anno dominicæ incarnationis 1278, decimo tertio Calend. Maii, per Dominum Eadueardum, regem Angliæ illustrem, hic fuerunt sic collocata, præsentibus Leonora serenissima ejusdem Regis consorte, & filia Domini Ferrandi regis Hispaniæ, magistro Gulielmo de Middleton, tunc Norwicensi electo, magistro Thoma de Becke, archidiacono Dorsetensi & predicti regis thesaurario; Domino Henrico de Lascey, Comite Lincolnæ, Domino Amadio Comite Sabaudie, & multis Magnatibus Angliæ. (i. e.) These are the Bones of the most noble king Arthur, which were plac'd here on the 13th Day of May, 1278, by the illustrious king Edward, his serene Consort Leonora, Willam Middleton, Bishop of Norwich elect, Thomas de Becke, Archdeacon of Dorset, Henry de Lascey, Earl of Lincoln, and many, other of the Nobility of England being present."*

And then the king and Queen fixing their Royal Signets to each Chest, they caused the Chest to be placed in the old Mausoleum, where they remained undisturbed about two hundred and fifty Years, that is to say, till the Dissolution of the Abbey in king *Henry* the eighth's Days, "and then this noble Monument, (saith *Speed*) among the fatal Overthrows of infinite more, was altogether razed at the dispose of some then in Commission, whose overhasty Actions, and too forward Zeal in these Behalfts, hath left unto us a Want of many Truths, and cause to wish, that some of their Employments had been better spent.

P I N I S.





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